PACIFIC COLLEGE LIBRARY
BERKELEY, CALIFORNIA
School Of Relig

The American Friend

Old Series
Vol. XXXVI. No. 33

AUGUST 15, 1929

New Series
Vol. XVII. No. 33

Pacific School of Religion Berkeley, Calif.

When Are We "Spiritual?"

AN EDITORIAL

Geneva—Pivotal Point of International Cooperation

BERTRAM PICKARD

The Proclamation of Peace

RICHARD K. MORTON

A Cultural Contribution To Latin America

W. IRVING KELSEY

ON THE HORIZON OF THE CHRISTIAN CHURCH

FOREIGN STUDENTS ON THE CAMPUS

The Committee on Friendly Relations Among Foreign Students reports the following countries having one hundred or more students resident in the United States during the 1928-29 academic year: Canada, 1,173; China, 1,109; Japan, 814; Philippines, 804; Russia, 504; England, 369; Germany, 360; Mexico, 271; Porto Rico, 250; India, 208; Italy, 203; Hawaii, 144; Korea, 131; France, 122; Greece, 120; Poland, 117; Cuba, 111; Switzerland, 101. Each student is a potential ambassador of international understanding and good-will. A survey of the attitudes of American students toward foreign friends on the campus was proposed to the Southern California Conference of Cosmopolitan Clubs at its meeting on March 2. It was favorably received by the Conference, and it was decided to seek nation-wide cooperation, not only from Cosmopolitan Clubs, but also from Christian Associations, International Relations Clubs, and so forth. The purpose of the survey is mainly to collect material for use in arousing American students to the benefits inherent in friendships with foreign students. This survey was proposed by the International Education Division of the National Student Federation of America, from which further information may be obtained. Address: 553 South Western Avenue, Los Angeles, California.

FIVE YEAR REVIVAL MOVEMENT

At its Seventh Annual meeting held in Hangchow in May of this year the National Christian Council was for the first time directly representative in the main, of church bodies in China. About seventy-two percent of China's Protestants (317,000) were, of their own choice, represented therein. Among the new bodies represented were the General Assembly of the Lutherans and a branch or two of the Southern Baptists, representatives of these latter being present because of action by church bodies—not missions. Missions, in fact, were not represented in this Council directly though about one-third of the delegates were missionaries elected mainly by their respective church bodies. The Annual Meeting was preceded by five regional retreat conferences, held at Mukden, Peiping, Canton, Hankow and Shanghai, and a special conference at Shanghai on Christian Literature. Dr. Mott and a number of the National Christian Council Secretaries, and more than half of the delegates had been present at one or another of these conferences. All the regional conferences passed votes in favor of the Forward Evangelistic Movement. The Commission report defined the two-fold objective of this movement as follows: "(1) The cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with him, and of a more courageous following of him in all the relationships of life. (2) The carrying out of a vigorous evangelistic program in the hope that within the next five years the number of Christians will at least be doubled." The new constitution, adopted provisionally in this meeting, provides for a biennial meeting, of which the membership will be composed of approximately sixty-five percent directly elected by church bodies and roughly proportionate to their membership. (There are now twenty-three church bodies, including the Church of Christ in China and others which bring together a number of churches.)

THE COMPLETE REPORT OF THE
JERUSALEM MEETING
INTERNATIONAL MISSIONARY COUNCIL

This complete report in eight cloth-bound volumes contains the preliminary papers prepared for the meeting together with speeches, discussions and official statements of the meeting.

Every College Library

should have a set of the Reports. The world-wide experience of missionaries, the fresh vision and new interpretations of nationals, and the expert advice from specialists in the fields of industry, education, rural life and government have enriched these publications.

The entire set of eight volumes may be had for $7.00.

Send orders prepaid through the

AMERICAN FRIENDS BOARD OF MISSIONS
101 South Eighth Street
Richmond, Indiana

EXPENDITURES CLIMB, BENEVOLENCES DROP

An exhaustive study of Protestant church finances in the United States, especially in relation to benevolent giving, is just published by the Institute of Social and Religious Research under the title, "Trends in Protestant Giving." The author is Charles H. Fahs, one of the compilers of the *World Missionary Atlas* and now in charge of the Missionary Research Library. Partial and tentative results of this inquiry were presented at the Foreign Missions Conference at Detroit last January. The complete investigation as now published reveals that the total picture is somewhat less gloomy than was painted in the presentation at Detroit, when the figures then available seemed to tell a story of continually mounting congregational expenses side by side with dwindling contributions for total benevolences and especially for foreign missions. The story as told in the completed report shows that while, for the eleven major denominations most intensively studied, there has been a steady decline in benevolent giving since the peak year of 1920, representing the culmination of several denominational "drives," nevertheless, as compared with the year before the World War, 1913, benevolent giving has shown a marked increase both in actual amount and in relation to the cost of living. During the same period congregational expenditures have risen steadily and reached their highest point in the latest year considered by the study, 1927. The ratio of per capita giving for total benevolences and per capita giving for congregational expenditures, which was 21 to 79 in 1913, had shifted in favor of benevolences by 1920 until it stood at 35 to 65, since which year the decline in benevolent giving and the upward climb of congregational expenditures have combined almost to restore the ratio of 1913.

CHINESE WOMEN RANK FIRST IN SCHOLARSHIP

Very recently a card came to the office of the American Friends Board of Missions announcing the commencement exercises of the first class of women graduates from the West China Union University, Woman's College. While coeducation is as yet only in the experimental stage in China, at Chengtu it is proving phenomenally successful; during the last year, the women ranked first in scholarship in every department to which they were admitted.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXVI. No. 33. | AUGUST 15, 1929 | New Series Vol. XVII. No. 33

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

When Are We "Spiritual?"

IN LOOKING through an article in a Friends publication the other day we came upon a reference to "Spiritual Friends" which arrested our attention. From the context the meaning was clear enough. The term was used to include those who are extremely individualistic and generally highly emotional in their approach to religion; who emphasize various fixed standards of religious experience and hold tenaciously to certain theological dogmas. These things are held as a test of spirituality. It is largely a spirituality of shibboleths.

Such a distinction is unreal and mischievous. It is a distinction that makes for self-righteousness and faction. There is nothing of the irenic spirit of Jesus in it. We are reminded that man looketh on the outward appearance, which includes professions and ecclesiastical strait-jackets, but that God looks upon the heart, out of which come the issues of *life*. Christianity *is* individual, its experience stirs the emotions and it is based on some fundamental experiences and truths, but the test of them is not to be found in a divisive, Pharisaical spirit but in the fruitfulness and influence of one's life.

We have in mind the history of a man in a certain community. Though a deeply interested and faithful member of the meeting, his voice was rarely heard in public testimony and prayer though his family were well accustomed to it in the devotions in the home. He was not long on profession of specific, standardized experience and was stigmatized by some emotionally intense Friends as not being spiritual. However, few if any people in that entire neighborhood exerted so strong an influence for good over so long a period as did this so-called unspiritual Friend. He was a fearless and an effective champion of righteousness, not only in general but on specific issues as they arose from time to time. When hard and thankless tasks presented themselves he calmly shouldered them when the "spiritual Friends," if interested at all, asked to be excused. When financial needs arose, and that was very often, he was generous to a fault, while the loud professors often looked the other way. The names of this Friend's pious detractors are all but forgotten while his beneficent influence lives on in the community. Spiritual Friends? We recall that the things of which some people make a fetish are not mentioned and not even faintly suggested in Christ's own parable of the Judgment. That furnishes us an authoritative measure of spirituality as interpreted by the Master himself.

There *is* a distinction between spiritual and non-spiritual Friends as there is between spiritual and non-spiritual Methodists, Presbyterians or members of any other religious group, but the line of identification is very different from the one so glibly proclaimed by those who talk much of the "full gospel." In his paper prepared for the consideration of the Jerusalem Conference last year, Rufus M. Jones used these words in his opening sentence: "No student of the deeper problems of life can very well fail to see that the greatest rival of Christianity in the world today is not Mohammedanism, or Buddhism, or Hinduism, or Confucianism, but a world-wide secular way of life."

This rival, Secularism, is found both outside and inside the Christian Church. Outside the church it is seen in a general attitude of indifference toward religion and in a frank acceptance of and satisfaction in a world of things supplied through the advancement of science and the marvellous ingenuity of man. When all things needful and desirable in the way of creature comfort, luxury and pleasure are supplied, why worry about a God who probably doesn't exist? This secular world believes as George Fox was once tempted to believe, that all things come by nature. This would seem to be a very general attitude, sometimes inarticulate, sometimes frankly declared. It is encouraged and intensified in the fact that these secularists do not see that the conception of God and the profession of Christianity make very much of an impress on the world about them. They do not view the situation clearly, we grant, and do not at all fairly evaluate the tremendous influence of the Christian Church in the progress of human welfare and civilization. The trouble is that they do find so large a proportion of Christians whose profession makes little or no difference in making a more Christian world in which to live.

It is therefore the secularists within the church that should first concern us. The present situation was very cogently put recently by a writer in the *Christian Century*, from whose article we quote the following trenchant paragraphs:

I am perfectly sure that a religion that shuts its eyes to poverty, sickness, illiteracy, ill-adjusted race relations, the evil of the machine age, and modern imperialism is not the religion that the present generation will tolerate. A religion that is merely personal and safe is anathema to thinking men. We do not need less talk about the social gospel. The church must rather go forward with greater courage and de-

termination than ever, to combat the evils of today. It must tackle secularism, the profit motive, and all that goes with it. The enemy of real religion today is not atheism, nor humanism as some people insist, nor what we have termed materialism. The enemy is secularism—the worship of success, the determination to have everything from washing machines to airships for one's personal possession. The determination to enjoy all *things:* food, drink, clothes, travel, theatre, sports—on the installment plan, if there is no other method. We are resolved to deny ourselves nothing. The profit motive is king of our lives. That is the paganism that eats like a canker at the heart of all modern religious experience—something for nothing, which is the essence of the profit motive.

Real religion must come to grips with that kind of thing. A religion that loves mercy, and walks with God, cannot endure to live in the same world with secularism.

It is not secular thinking but secular living that is the bane of the church today. There are secularists among the liberals in thought and there are secularists among the professed "Spiritual Friends." Both groups and all groups may be found but too freely in the slough of secularism according to the interpretation given above and we firmly believe it to be a true one. Here are some difficult measuring rods with which to gauge our spirituality. We can easily imagine Christ telling us that it is easier for a camel to go through an eye of a needle than for a secularist to enter the Kingdom of heaven.

A Week on Paradise Island

Days Rich in Fun and Fellowship

(Continued from last week)

IT WAS evening and then the morning of the First Day on Firth Island in Georgian Bay. What is more, that First Day was Sunday, July 7th, the day set apart throughout the British dominions for thanksgiving for the recovery of His Majesty, King George V. Go Home residents had arranged to hold a service which the enlarged Firth family planned to attend. So, following breakfast and a little meeting for worship of our own, Dr. and Mrs. Firth and their guests embarked in the "Sand Crab" to motor to church. The Go Home community has a little chapel on one of its islands in which Sunday services are usually held. Its pier was submerged in the high water, however, making landing difficult. Accordingly the service was conducted at the Go Home boat "depot." It was a new experience as we approached the latter to see people coming to church from various directions in motor boats, along with a few row boats and canoes, which they tied to the wharf "hitching posts." A very far cry, indeed, this, from the First Day morning experiences of ye olden days known to most of us and so vividly portrayed in our columns some time back by Clarence Votaw in his verses, "Gettin' Off to Meetin'."

Incidentally, we don't remember to have seen many if any boats going in other directions, pleasure-bent, on this particular Sunday morning. Go Homers are apparently a church-going people, even when on summer vacation. Which reminds us that we saw a notice the other day to the effect that Sunday autoists will find good parking space still available in the yards of country churches.

"GOD SAVE THE KING"

The thanksgiving service was conducted by a member of the community, Professor George C. Robertson, Professor of Classics in Victoria College, Toronto University, assisted by Dr. Firth. He read a prayer of thanksgiving, manifestly his own, which was to us a beautiful and revealing expression of the loving concern which Canadians and British subjects generally hold for their sovereign. We could not but be impressed by the thought of the universality of this expression on July 7, under all conditions and circumstances. Here we were a little group sitting in the open on boxes and boat cushions, away out on the waters of Canada, expressing the same feelings that were voiced in the solemn ritual of St. Paul's and Westminster in London. And you should have heard seven American Friend Quakers join lustily in singing "God Save the King."

Perhaps we Americans lose something in not having a personal symbol through whom we might express something a little finer in our love of country. Our President cannot answer this purpose because he is a political leader, subject to the fire of political and partisan criticism. In lieu of a person we turn to the flag and indulge in a kind of fetish worship which certainly leaves much to be desired.

Having tuned up on "God Save the King," on our return home we gathered in the living room, and with Wilbur K. at the piano, made the island welkin ring with a male chorus, which, whatever its limitations may have been, did not lack in volume nor in variety of repertoire. Altogether we were finely conditioned for doing things to the enormous roast which faced us as the *piece de resistance* on being invited to the dining table.

Following dinner we had our first discussion meeting, which calls for a word of explanation. For some time the Firths have had a concern to open the way for a retreat or series of retreats at their summer home for the purpose of considering questions vital to the influence of American Quakerism. Within the year, under a similar concern, three or four eastern Friends have established a Quaker Quest foundation of which they have made Wilbur K. Thomas director. It was natural, therefore, that the two concerns should conjoin here on this delectable isle in Georgian Bay with Dr. and Mrs. Firth as hosts and Wilbur Thomas as discussion leader.

FOLLOWING THE QUAKER QUEST

This Sunday afternoon we considered the question of worship, a subject which is claiming major attention in the Protestant churches. We noted the weakness of Protestantism, which, while making a great contribution to Christianity on the preaching side, has correspondingly lost in failing to emphasize and enrich worship. We reviewed the place which the Society of Friends has had in filling this need and viewed present conditions to see if and how the true meeting for worship is being conserved or weakened among us. Our island neighbor, Professor Robertson, joined us in our discussion as he did on two or three occasions during the week, and it was helpful to have him check up on us now and then from a Methodist, or perhaps we should say United Church background.

On succeeding days we gave attention to the ministry and its relation to the quest; the sermon and its relation to worship; how may we reach and help the unchurched and the seeking world; effective means of deepening the spiritual life and making the Society of Friends more deeply helpful to people. Very free and informal were these discussions,

carried on in the spirit of search. No one professed to know the answer to our questions, there were no "findings" reported, no conclusions arrived at. Yet we all felt that together we had got additional light on some of these vital problems.

Later Sunday afternoon, callers came in the persons of Mr. and Mrs. Albert S. Rogers of Toronto, who were taking a cruise on the Bay in their fine newly built boat Arbee, which we inspected with great interest and admiration.

Our daily program for the week was about as follows: Breakfast, followed by a devotional period, and then a forenoon of discussion as suggested above. Afternoons were spent on the Bay, boating among the many islands, some of which we explored, and fishing. The evenings were largely given over to music and story telling. Mrs. Firth presided over an Orthophonic Victrola and favored us with a wealth of very fine selections. For the most part we gathered on the spacious, glassed-in porch, looking out on the vast expanse of island-dotted waters, now glistening in the sunlight, now gleaming in the moonlight. A more appealing vista than this, from our flower-embowered island, could scarcely be imagined. It was an ideal setting for lofty thinking and high aspirations.

BARON MUNCHAUSEN A PIKER

And also for high powered story spinning, which did not yield itself to an ordered program. The devotional and discussion periods, only, were not subject to the yarnfest. Otherwise it was open season for our Quaker Munchausens, easily chief among whom was our host. If we are not mistaken, at the end of the week Dr. Firth's endurance record, and without refueling, was 1,377 stories, not counting the two he repeated.

He told them to his own hurt around the family board, for they seemed to whet our appetites and increase our capacity for food. Perhaps, rather, we should say he told them to the hurt of our good friend, Mrs. Knowler, whose heavy responsibility it was to fill the aching voids which surrounded the table three times a day. She didn't seem to mind, however, and proved equal to every test of commissary preparedness.

WILBUR K. CATCHES A WHALE

We could hardly be expected to overlook the fact that when we went out fishing Monday afternoon in the "Sand Crab," the Editor hauled in the first fish, a nice Pike, weighing between two and twenty pounds, and having shown the boys how to do it, handed over his line to others. It was fitting, however, that the big man of the party should hook the biggest fish. The achievement

FRONT "YARD" OF FIRTH HOME

Retaining wall and promenade in foreground. Rustic chairs under the trees mark beautiful, velvety lawn made from imported soil.

came near going to W. K.'s head a little, but his catch on the following day made an average that held him comfortably. "I've got one," he yelled in convincing Wilburesque style, and from his exultant tone of voice we all made ready to help land a whale. "But he's a small one," came next in a most subdued spirit as he pulled on his line. And when Mr. Fish came to the surface he proved to be a water weed! Wilbur entered into a period of silence—a living silence but hardly a worshipful one.

We have referred two or three times in these articles to the high waters in the entire Great Lakes basin this season. Two or three years ago the water was so low that there was a great hue and cry against Chicago for pirating the water and draining off the Lakes through its precious river. Truth to tell, Chicago is more than welcome this year. The rising water line, the highest for a half century or thereabouts, has worked havoc with piers and boathouses, and has submerged many of the customary navigation guideposts. What is behind this great rising tide nobody seems able to explain, not even the erudite scientists. When the whole Great Lakes area, involving thousands upon thousands of square miles, experiences a rise of four feet and more, it is difficult to imagine the stupendous additional volume of water that has come from an unknown source.

Little journeys here and there among Go Home islands gave us increasing joy in the loveliness of our surroundings. A view from High Rock gave a panorama of island-strewn waters long to be remembered. Neither shall we forget an evening on the Bay when we seemed to be riding straight into a gorgeous sunset over a liquid path of gleaming red and gold.

END OF A PERFECT WEEK

Our last day at Go Home was featured by a delightful picnic party, the Firths, Esther Rogers and their guests participating. This time we went in the Nyoda, Captain Billie, Master, and Folger Thomas, First Mate, cruising several miles up the Bay and landing on an inviting looking island where we enjoyed a royal repast. Following lunch we found a pleasant, tree-shaded nook where we held our last conference, which turned into very much of an old-time experience meeting.

We spent our last evening on Paradise Island most pleasantly. Mrs. Firth gave us once more on the Orthophonic our favorite masterpieces of music, interspersed with a final barrage of stories. Dr. Firth erected his very fine telescope, through which we gazed upon the moon, riding the heavens full orbed above us. It was an alluring night, the kind which stirs the heart of romance. It was too much for Ralph Boring, who slipped away and wrote a letter to his wife. He was about to lay it lovingly in the mail bag when practical Dr. Firth told him it would be sooner delivered if he would carry it home in his pocket.

After an early breakfast Friday morning we took a fond farewell of our island retreat, embarked once more upon the Nyoda and waiving a final greeting to our island friends, turned our faces toward Penetang.

(To be continued.)

Invitation and Interpretation

BY ELIZABETH MARSH

VERY soon Young Friends from many sections of the United States and elsewhere will be heading for Richmond, Indiana, to attend the twentieth annual General Young Friends Conference. Kentucky, North Carolina, Oregon, Nebraska, Ohio and Kansas, as well as at least ten other states of the Union, will be represented at the gathering of the clans on August 26. From fields and farm homes; from teaching positions in the Tennessee Mountains and in great cities; from Social Service Settlements; from duties as pastors and religious education workers; from secretarial positions; from class rooms; and from a host of other backgrounds the delegates will come. The range of occupations and interests represented by the delegates this year is unusually wide.

The Conference will be an almost entirely cooperative affair. Few leaders are being invited, but since the delegates are chiefly older young people, a large number of them are assuming responsibility for specific parts of the activities for the week. It is expected that those persons interested in the informal type of conference being planned, will arrive with the expectation of contributing freely of their experiences and ideas. Only as each does so can such a conference be successful.

Each day after a period set aside for individual worship, a topic chosen by delegates themselves will be given consideration. After a presentation by one of the delegates particularly qualified in the field proposed, the Conference will separate into small groups for careful study of the problem raised. A large number of experienced men and women have expressed willingness to be subject to call as leaders for these smaller groups as the need arises. Suggestions which delegates hope may be discussed have been received for some weeks by the Conference Committee. It appears probable that the time will be far too short for adequate dealing with all the aspects of the general theme of the Conference.

Afternoons will be largely given over to fellowship in sports and recreational activity. Paul Reid of Indianapolis, Clarence Cunningham of Chicago, and others will teach us how to relax and play together. At five o'clock there will be interest-group discussions and special programs of music and other talent. The evenings will begin with vespers on Vesper Knoll, followed by addresses or programs of an inspirational nature.

Thomas E. Jones, Walter C. Woodward, Lewis C. Moon, Wilbur K. Thomas, William O. Mendenhall, J. Barnard Walton, Clarence E. Pickett, Homer L. Morris, Ruthanna M. Simms, Joseph E. Platt, and Roy Calvert, Frederick B. Sainty, and John William Graham of England, and a good many other leading older Friends will be available for service as discussion group leaders.

What will be discussed at the Conference, and what will happen there, depends on those who come as delegates. Daily meetings will be held, to which all delegates who are interested will be invited to help choose the topics for discussion. Suggestions so far received from different persons who hope to attend revolve largely about the subjects of worship; evangelism; need for closer fellowship between Friends all over the world; relation between religion and the social and economic order; the place of organization in the Society of Friends; the need for a more effective presentation of a message in terms that speak to the spiritual needs of men in this generation.

Walter C. Woodward, in his editorial, "More Iron to Our Blood," in THE AMERICAN FRIEND for August 1, has touched upon a question that forces itself on us more and more. All too frequently we Friends are eager to play safe and be respectable by following the conventional lines of the organized church, when probably our chief responsibilities and certainly our genius in the past, have been in other types of service. We are compelled to admit, whether it should or should not be so, that hundreds of magnificant churches over the country with only handfuls of people attending services, and the hundreds of rural churches which have had to close their doors and are falling into a neglected state, bear convincing testimony to the fact that the church as an institution is not sufficiently speaking to the condition of people today. For each one who finds satisfaction in the church, there are several who do not and who are quite indifferent.

This condition does not, however, necessarily indicate that men are less religious or less interested in the coming of the Kingdom of God. Nor does it necessarily indicate a sad failure on the part of the Church in the past. It does indicate a failure at present, however. There may be need in the world for a band of consecrated Christians who are willing to dare to depart from the safe, sensible, ordinary way and venture into untried paths to a greater extent than any are doing now. These venturing discoverers may be unable to avoid attracting attention to themselves, from which their natures shrink. They almost certainly will receive criticism and be regarded as thorns in the side of a comfortably moving, complacent society. But if the conviction grows strong and clear as to which is the right way, we dare to believe there are those who will lead.

The Conference Committee believes it is eagerness to discover that way, and the desire for a clearer vision as to how we are to steer our course as a religious Society in the next few years, that is drawing delegates to the Conference this year. There is restlessness over too much living on a reputation gained by Friends in the past, which will do those of us now living no good, and will certainly not justify our continued existence. As all institutions decay when they cease to function, so will the Church and the Society of Friends unless they continue to serve vitally each succeeding generation. With four of every five persons in this country outside the church, possibly it is time, as the Editor of Pilgrim's Progress page in *The Christian Herald* said recently, to begin to speak to those outside the church instead of to the faithful few inside.

Young Friends interested in discussing these matters are invited to the General Conference. This will be the last invitation issued through the pages of THE AMERICAN FRIEND. The Conference needs the prayerful interest of Friends everywhere. It needs the attendance of young people who are concerned for the future of the work of Friends. The Committee hopes and believes it will have both.

SELECTED

(After a few days rest at Lake Dewart.)

"When the skies at fall of even
Their entrancing hues disclose,
When before me is the wonder
Of a fragrant dew-kissed rose—
Love divine, of God the Father,
Over all, in all, I see;
Marking out the course of planets,
Reaching down to care for me.

"Nature ever tells the story
Of God's love, if we will hear;
But before his power and glory
This poor human heart would fear,
If beside the book of nature
Stood no book by grace bestowed,
Telling of the Son, our Savior,
And the blood for us that flowed.

"Yes, the cross completes the story
Of my Father's love divine,
Takes away the clouds of darkness
Which conceal his face from mine.
I can call him Abba, Father,
Him who made the Stars, the Sea!
For the blood-stained cross assureth
Love divine included me."

EDITH SHUGART.

Aug. 4, 1929.

Service—An Interpretation

BY ANNICE CARTER

The following paper was read recently before Friends Bible School at Russiaville, Indiana, on Mission Sunday. Annice Carter sails this month for Palestine, where she is to head the home economics work in our Girls' School at Ram Allah.

AFTER we accept Christ and take our stand with his loyal followers, we find that there is much work to be done for our Master. The best expression of real Christianity is a life of service. This service may be in any one of several lines of work. The great army of Christ's followers are trying to carry on the work of world evangelism, Christian education, medical missions, Christian hospitals, homes for the aged and children, and promotion of world peace, but all of these are supported by the local church and its members, so that each individual member may have a part in these big undertakings. One member may be able to do a greater service than another, but God has a service for each follower to render; it may be great or small, but it is important that we do the work that is asked of us.

Let us think now of that great field of service, world evangelism. The work of spreading the gospel of Christ was begun during the life of Jesus here on earth as he so patiently taught his disciples and preached to the multitudes who flocked to hear him. After his death and resurrection, during those few days which he was given on earth, Jesus gathered his eleven faithful disciples around him and gave them this command, "Go ye into all the world and preach the gospel to every creature." These followers, anxious to do the least bidding of their Master, began to spread his gospel and through their teaching brought about the conversion of Paul, the greatest missionary of the Bible. If you can follow me in your imagination for a while, suppose that Paul in his missionary journeys had gone to the east instead of the west and north. Suppose Paul had established Christian churches at Bagdad, Bombay, Calcutta, Mandalay, and on into China at Canton or Peking. Along with this spread of Christianity would go the higher civilization and our Orient would be made up of the civilized Christian nations. Can your imagination grasp an idea of the conditions left for the western world? Would we be concerned whether the East heeded the command of "Go ye into all the world and preach the gospel to every creature?" But that is left for imagination, for Paul establishes churches at Ephesus, Corinth, and other places in southeastern Europe and carried Christ's teachings to Rome. The great Roman Empire spread its civilization and Christianity to northwestern Europe and from there it was carried to our own country. The western world has been fortunate in having Christianity and the type of civilization it carries with it, so it behooves us to heed the great command of "Go ye."

Life is, in a sense, one vast battlefield, and he who thinks first of his personal happiness is out of place in life; while he who desires to be of personal service will find new opportunities of service at every step of his progress. So long as a man lives only for his own happiness, he can no more render unselfish service to God than a soldier can be a hero in the hour of battle, while the chief desire of his heart is to secure his safety from bodily harm. Whosoever would save himself shall lose the prize he seeks, but whosoever shall lose himself in Christ's service shall win all that he lives for, and more.

We believe that men are called of God to take part in his work. Some are called to do service of various kinds in foreign fields, some to do work in less fortunate parts of our own country; others are called to preach the gospel in local communities; still others are called to certain business fields and made to prosper so that they may help in a financial way in carrying on the work of the church. But, be our duty great or small, it is important to us and to the church that each individual do the task given him. I am thinking of the instance on record when Barnabas and Paul were called from the church at Antioch. It was hard for the church to see them go and I imagine the question was asked often, "What will the church do if we lose two such leaders as Barnabas and Paul?" But they were sent away; others took their places in the local church and the whole world was benefited. May we think of them when our best are sent away in the service of the church for the world and do our part by making it possible for them to go. Our part may be financial aid, but remember that earnest prayers and lives devoted to willing service in the home community must be back of gifts sent to finance foreign work.

Service! How much that word can mean! If we would be of substantial service to others, whether it be at home, among the Indians, the mountaineers, in India, China or Japan, our service must cost us something. You remember the instance recorded in the Bible where a woman touched the garment of Jesus and was healed. Jesus, perceiving that power had gone forth from him, turned about in the crowd and said: "Some one did touch me; for I perceived that power had gone forth from me." If the Son of God could not be of service to one poor sufferer except at a positive cost to himself of the power and goodness by which she was benefited, what right have we to think that we can ever be of service to anybody except at a positive and conscious cost to ourselves? Why should we suppose that there is any value in a service on our part which costs us nothing in effort or sacrifice? Whatever is of service to us from a friend has cost that friend to the full extent of its value to us.

To be of greatest service we must cooperate with fellow Christians. Since Christ left us to carry on his work of service to mankind we must put forth united effort if this work is to prosper.

As a summary may I read from the tenth chapter of Paul's Epistle to the Romans: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

Russiaville, Ind.

ETERNAL OCCURRENCE

BY E. MERRILL ROOT

The world is always as old as death and as young as birth:
Adam forever lies in a cradle's Eden asleep;
On any farm we can see the cosmic dawn and hear
The song of the Morning Stars when the daffodil chick says "Peep!"

The blade of corn, like a new-born emerald butterfly
From a golden chrysalis, grows as filmy and young today
As ever the baby corn in the fields of Boaz and Ruth—
For the green third day of creation returns with the cycle of May.

The new-fledged robin that feels the lift and lapse of the air
Is as young as the robin that flew in the orchard of Rameses;
The baby that kicks off her small knitted sock from her small dimpled foot,
Is younger than Eve new-awakened amid the primal trees.

Creation's week forever occurs: from the great *I am*
Streams the immortal Eden of earth, the splendor and pang:
To see the world begin again in a baby's heart
Is to catch a glimpse of what Adam lost, ere the great gate's clang.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

SERVICE COMMITTEE MEETING

The mid-summer meeting of the American Friends Service Committee was held on July 25th. First of the interesting matters brought up was the plan of the Peace Section to hold a conference of editors of religious publications, October 22-24, 1929, near Philadelphia or New York. Several editors have been interviewed, and give full encouragement for such a conference. The subjects and speakers, so far as planned, are: "Disarmament and Security," Oswald Garrison Villard; "Conscience and the State," Bruce Curry; "Current Events from the Point of View of the Religious Editor," Paul Hutchinson; "The Challenge of a Warlike World to the Christian Conscience."

This will be a most important conference, because the editors of religious papers have a large following looking to them for information on and interpretation of current problems; moreover, many of their readers are ministers, Sunday-school superintendents, and others who are themselves influential.

The Service Committee had written to President Hoover in regard to the "Let's Go—Citizen's Military Training Camps." A letter in reply from the Postmaster General states that the postoffice department expects to discontinue all material in cancellation stamps except that designed to promote the postal service.

It was decided to send the President a letter encouraging him in his work for disarmament and peace, and mentioning in particular the order to delay construction on two cruisers.

The American Friends Service Committee and the Friends Service Council of England have been corresponding for some time with our Moscow Center concerning the proposal of Russian medical authorities that we cooperate in establishing a clinic for infant diseases there. The Council has agreed to do so, and the Service Committee now decided to take like action.

The following minute of appreciation of the work of Alfred Lowry in our Paris Center was adopted:

"The Foreign Service Section has presented to the Service Committee, Alfred Lowry's proposal that his service in the Paris Center be brought to an end on September 1, 1929. The Foreign Service Section has agreed to this proposal with a statement of great appreciation for the service which Alfred Lowry has given in Paris during the past five years. He came to this work with a very helpful background of training and service both with the Society of Friends and with other organizations. He had spent several years with the Y. M. C. A. during the war in their war prison service in France and Germany. He had taught at Westtown and Moorestown Friends School. He had traveled on religious visits abroad, and had represented the Service Committee in the Ruhr during the period of disturbance there when the region was occupied by foreign troops. During this service his knowledge of the minds of the peoples with whom he has lived has made him peculiarly adapted to further international friendliness and goodwill. We feel very happy that Alfred Lowry has been willing to give these years of service, and we wish him success in his further undertakings which we hope will not carry him very far afield from the type of work he has been doing."

The two meetings in Washington have appointed representatives on a committee, the purpose of which is to consider the establishment of a center in that city. They have asked the cooperation of the Service Committee in this consideration, and several members have been appointed for that service.

PLAYTIME AT THE CONFERENCE

Ward Applegate is to be in charge of the recreation during the All-American Friends Conference. He informs us that Penn College has twelve tennis courts which will be available. There are also several tennis courts at the Country Club, which propably might be secured, if needed, and a few private courts around the city. There are indoor baseballs and bats, volley-balls and basketballs, and quite suitable places for playing all these games. The college has a good gymnasium, and two athletic fields; so that there will be no difficulty in securing ample facilities for sports, and for any athletic affairs in which members of the Conference may desire to engage.

About one hundred and seventy Friends have now enrolled for the Conference. Up to August 24th, requests for reservation should be made to the Service Committee, 20 South Twelfth Street, Philadelphia. After that, they should be sent to R. S. Williams, Oskaloosa, Iowa.

A new leaflet giving all necessary informatinn will be sent on request.

PARIS CENTER AND STUDENTS

Our Paris Center has now ended its first year of work with students, and feels greatly encouraged at the results. Many of the students have evidently grasped the spirit of the "International Circle of Youth," with its desire to bring together as many nationalities as possible, in understanding and mutual confidence. Excursions, social teas, English and German conversation groups, lectures and discussions on international subjects, have all proved of value. During the summer vacation, the regular work has stopped, but the Center is flooded with personal visits and letters from students and others visiting Paris, or anxious to visit England, and seeking information.

The regular prison visitation work and lectures at the boys' prison, La Petite Roquette, have continued as usual. On June 3rd a large meeting was held to give publicity to the project of establishing near Paris a model institution for the cure of juvenile delinquents. Henry Van Etten, of our Center, was one of the speakers. France has never yet had such an institution.

QUAKER LITERATURE TO TAGORE

The Mosher Fund Committee of the New York Yearly Meeting (Twentieth Street) has at its disposal funds for distributing books on Quakerism where thought appropriate. At the request of the Service Committee, this Committee has sent eleven books each to Roberts College in Constantinople and Tagore's Library in India. These books include Barclay's "Apology," Fox's "Autobiography," Woolman's "Journal," four books by Rufus Jones, etc.

VISITING OUR NEIGHBORS

Theodore and Estella Foxworthy, of Alda, Nebraska, are touring the Doukhobor communities of Canada this summer. They are traveling with credentials from the Service Committee and the Representative Meeting of Arch Street, Philadelphia Meeting. A most appreciative letter has come from the Community at Buchanan, Saskatchewan:

"We were certainly glad that they were able to spend so much time (two weeks) in our district, and appreciate greatly their good work among us. They visited many of the homes in the vicinity, and also Mr. Foxworthy spoke on the subject of world peace at a group meeting on Sunday, the seventh of July. All of us were much enlightened by having explained to us the steps that the Friends are taking towards the establishment of world peace. We felt that this great work must be carried on, and realize that we too have a part to play in the spreading of this great teaching.

"Mr. and Mrs. Foxworthy, after visiting the Doukhobor settlements at Canora, Veregin, Arron, and Kamsack, left on the eleventh of July for Saskatoon. We cannot hope to express our heartfelt thanks for . . . . the privilege of having had them with us even for so short a time."

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LIV. August, 1929 Number Eight

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

EDITORIAL COMMENTS

Important Developments Come Thick and Fast

ALL but sensational have been the developments of the month looking toward a more peaceful world. The well-timed proclamation of the Peace Pact gave dramatic and forceful expression to the new principle of peace which succeeds the system of war as the governing policy in the law of the nations. We say well-timed inasmuch as the emphasis placed upon the new doctrine made it necessary for Russia and China to give fresh allegiance to it in connection with their diplomatic difficulties.

It was again well-timed in its relation to the Anglo-American declaration regarding disarmament. Premier MacDonald's announcement of his government's policy of holding up the British cruiser construction program brought general satisfaction and reassurance. It was promptly met by a declaration in kind by President Hoover, saying that the United States would likewise suspend cruiser building pending negotiations with Great Britain looking toward an understanding. Understanding relative to what? Not concerning limitation but *reduction* of armaments. The substitution of one word for the other marks a great and significant advance in the peace movement. Actual increase of navies is possible under limitation, but reduction marks the road toward disarmament.

Along with the cruiser suspension announcement came another from President Hoover, hardly less significant. He declared it his policy to curtail military as well as naval expenditures. Unfortunately, it seems to us, he is turning this task over to a commission of army officers, but when the President means business he has a way of getting action and can doubtless do so in this case in spite of the obvious handicap. The public has long been encouraged to think that our army upkeep is almost negligible. Were it not far otherwise, President Hoover would not now be seeking reduction in this branch of our national defense.

"The American people," said the President, "should understand that current expenditure on strictly military activities of the army and navy constitutes the largest military budget of any nation in the world today and at a time when there is less real danger of extensive disturbance to peace than at any time in more than half a century." We trust this statement gave a shock to some of our Pharisaical isolationists who are fond of casting stones at European countries for maintaining expensive armament establishments.

To be specific, official figures supplied by the United States Department of Commerce show that the United Kingdom had actual military costs for 1928-29 of $551,464,200 and estimates for 1929-30 of $547,274,600. The estimates of France for the same periods are respectively $407,915,000 and $523,241,000, and of Japan, $224,352,000 and $235,351,000. The United States is shown to have actual expenditures of $624,600,000 for 1927-28 and $684,700,000 for 1928-29, plus estimates of $741,000,000 for 1929-30. Our average annual pre-war expenditures for military and navy purposes were $266,000,000, whereas our expenditures, according to the present program, will reach $803,000,000 annually by 1933. And all in the profession of peace! A new policy of curtailment and retrenchment is certainly due.

Most encouraging are these developments. We must bear in mind, however, that they are not final. A terrific attack may be expected on the Presidential policy. In fact it has already been launched by military men and by the head of the American Legion. It is imperative that the peace forces promote public sentiment for peace in local communities and bring the impact of that sentiment upon our representatives in Senate and Congress.

China Would Follow Our Christian Example!

I TALKED recently with some thoughtful Chinese about whether or not a 'pacifist' organization has at present any mission in China," writes Dr. Frank Rawlinson, a missionary of the Congregational Board in Shanghai, in a letter dated April 16th. "These Chinese did not feel that any organization that urged the Chinese to be pacifists to the extent of refusing to fight could do any good in China at present. They felt that China must prepare from a military point of view to defend herself and tried to show that their ideas went no farther than such defensive measures. They felt, furthermore, that to insure her self-respect China must go that far. They seemed to feel, however, that if called on even they should fight. These Chinese were, of course, Christians. One of them urged that if compelled to kill those who threatened to harm their mother (China) they should do it in *love* and not hate. I should say that they represented fairly well the present spirit and attitude of thoughtful Chinese. Their tendency is to become immersed in the idea that militarism is necessary for defense."

Sounds strangely familiar, doesn't it? Military defense first, then pacifism, if ever. Honor and self-respect must thus be preserved. If China has to fight and kill she will do so in *love*—in the same love with which the western nations fought each other like wild beasts in the last war. For "these Chinese were, of course, Christians," as were the combatants in Europe in 1914-18.

Furthermore, according to Dr. Rawlinson, who is editor of the *Chinese Recorder*, the Chinese government is moving toward compulsory military training in the schools. "Here and there," he says, "a Christian school is beginning to face the questions, though none has as yet uttered anything in a public way thereon. Militarism is undoubtedly one of the issues that will loom large ere long among those confronting Chinese Christians. They seem inclined at present to accept

militarism as a necessary evil. Little, so far as I know, is being done to lead the Church to face the problem in the light of Christian principles. As a westerner belonging to a nation that holds practically the position these Chinese friends advanced to me I feel embarrassed at telling them what they should do. For all practical purposes they are doing what my people do. How far are we of the West responsible for their learning of this lesson? Those of us westerners who are desirous of having the Chinese Christian face this issue have to move cautiously or we shall be charged with working with those who desire to keep China weak in order that her exploitation may continue. Here's a fine snarl for us to unravel!"

Could there be a more striking demonstration of the futility and folly of this whole preparedness business? On the one hand the western white nations, heretofore dominating the world, have been cutting themselves to pieces with the sword of preparedness, each in its own self-defense, of course. On the other hand they have been exploiting oriental peoples who have become tired of it and are arming to protect their rights. Seeing that the Christian West puts its trust in military defense, the Orient is following suit—even long despised, peaceable China. Every far-seeing person knows that the issues of future welfare and world peace lie in the womb of the Far East. A friendly and sympathetic Orient is one thing. A militaristic Orient, teeming with millions and armed to requite wrong and resent insult imposed by the haughty West, is quite another thing. The sooner the western nations can go into reverse on preparedness the better for their future existence and safety. It's high time to set China a different example of Christian policy and national sanity.

THE PROCLAMATION OF PEACE

BY RICHARD K. MORTON

PRESIDENT Hoover participated, on July 24, in a simple and brief yet universally significant ceremony, when he made a great proclamation of peace. The fifteen signatory powers have ratified the proposals of the Kellogg pact, signed in Paris just one year ago, and they have become effective in the affairs of thirty-one other nations.

In the famous East Room the ceremony was conducted, while moving-picture machines, newspaper reporters, and radio microphones were gathering momentous news for the world. A few diplomatic representatives were present to hear the official proclamation, but the long-cherished ideals of many nations gave it birth. A few words proclaimed peace, but many have been necessary to lead up to its acceptance. The significance of this occasion could not be couched in the finest words of prophecy or of praise. The President's proclamation was unique, but behind it were the yearnings of the ages. The words are simple, yet behind them are the deepest longings and the noblest ideals of all mankind. These words mark a step toward the true goal of enlightened diplomacy and of religion.

Note, first, that for the first time in history peace received universally powerful and favorable publicity. All nations and all peoples are thinking of the Kellogg pact and of the sincere resolution of great governments to be guided by it. Peace is becoming dominant in the thought of multitudes. Governments are less governed by their war departments. The deep appeal of peace is having its chance to reach the ear of every man. The very proclamation of peace, from pulpit, platform, office, government, newspaper, magazine, and book, is of great value. The voice of peace cannot be ignored. Every aspect of life demands peace.

The second great factor in this proclamation of peace is the simultaneous resolution for armament reduction. Great Britain and the United States, in their detailed and sincere arrangements for curtailing armament, are adding force and giving increased validity to the more abstract considerations involved in the rhetoric of diplomacy. The voice that commands to peace must command the voice that commands the forces of war. The race for peace cannot be won by winning the race for potential supremacy in war. The voice of peace cannot be the voice of war speaking in falsetto. We cannot proclaim peace through the noise of shipbuilders' hammers. We cannot reach the heights of peace by means of the flight of deadly airplanes of war. The resolution for peace means the resolution to subdue the means for war. Nations persisting in the belief that to contend for peace means to contend successfully in all competition in the means for war cannot carry out the spirit of the Kellogg negotiations. Peace cannot be built up with the material of war, nor can a nation thinking in terms of war expect to cause their neighbors to think in terms of peace. In this day of science and of a world made smaller and drawn closer together, no military defenses can ever be adequate. The nation placing its sole hope in the sword is surer than ever to suffer and die by the sword. Enlightened nations today have the means of guaranteeing themselves a peace that could not be secured by myriad guns nor by all the craft and strength of military resourcefulness. Every nation today needs much that could never be won in war. It has problems and ambitions that cannot be secured in battle. Peace after battle settles nothing, embitters all, and sows the seed of later, greater war. Victor and vanquished alike suffer, and both lose the goal for which the war began. Both have lost something that perished with the slaughtered lives of men and was consumed in the fiery hate of scientific battle.

Peace, too, is acquiring a definite standing in diplomacy and in international law. Treaties have been usually simply units of legal practice, and have been drawn up in accordance with traditional practice. But this proclamation of peace sets up a new tradition, a new practice, which will govern all treaties and all relations among the nations. Peace no longer is the fond and pious hope of religious leaders who are suspected by a skeptical public as being either eccentric or unpatriotic; it is a reality in law and in diplomacy. It does not lie in the excited rhetoric of impulsive fanaticism; it is couched in the calm and calculating language of law and diplomacy. Many times has peace been proclaimed by those who wanted it, but had no deep understanding of it nor means of securing it. But now it is proclaimed by those who understand all its implications and have the power to establish it.

Another point which is important is that definite plans are being made everywhere by responsible authorities for the immediate future. It might be easy to talk of a distant Utopia; but the talk is now of the present. Peace is not the law of a mythical Utopia; it is the law of the present world. The language is definite, and the will is firm. The goal is concrete, not visionary.

The Kellogg pact is a document which has spoken the language of the universal heart. It is the idealism of centuries concentrated in one great purpose. It is the fruit of universal growth and cultivation. It emphasizes the staggering ghastliness of war and the immediate appeal of peace. It restores relationships between values which have been wrongly established since the dawn of history. It issues a call that is inclusive and imperative; it embraces all religions and all races. It considers all national and in-

ternational problems; it is aware of all national ambitions and rights. It expects no immediate millennium, nor does it contemplate the instant banishment of all differences and crises. It is not a rigid, inexorable instrument which may enable the group, by threat of war, to maintain peace. It is a broad, appealing, discriminating means whereby each nation may have a new sense of the wisdom of banishing war and seeking peace of its own free will.

Already this broad instrument to outlaw war has shown its power and value with regard to concrete cases—e. g., the present disputes between China and Russia. In concrete cases this pact seeks not only to prevent war, but to prevent all disturbances and causes which would eventually become war. War is simply the organized development of the warlike spirit which is in the individual. If war is really to vanish from the earth there must disappear from the human heart that hatred and selfish aggression which is behind war. The banishment of war is really only one phase of the banishment of the merely material and worldly. The reality of peace in a very real sense depends for us upon a conviction of the reality and primacy of the spiritual. The mind that knows peace is the mind governed primarily by the lordship of the spiritual, for peace requires of us spiritual qualities and spiritual convictions. A nation cannot maintain with another full and enduring brotherly relations unless those relations are founded upon something deep and vital to both. Nations cannot be made brotherly by diplomacy alone. Though they coincide as to laws, navies and armies, diplomatic policies, etc., if they have no common sense of spiritual and moral affinities, their brotherliness will be short lived and superficial. Peace will be an empty state of affairs if it is an artificial covering, forced by international laws, for seething hatreds, racial envies, and national selfishness.

The Kellogg pact also is the crystallization of peace sentiment among the common people. It is also the result of the efforts of great men and great officials. Down through the ages certain great men have spoken for peace, but few have taken them seriously. But the work of President Wilson, M. Aristide Briand, President Coolidge, and Secretary of State Kellogg will be long remembered. The ridiculous maelstrom of diplomatic intrigue, popular excitableness, and official ambitions will eventually disappear. War will no longer be the ineffective arbiter of disputes. It has always been used in the past, and rarely with good results; it will never be used, it is now assured, in the future.

I think, too, that the Kellogg pact has had the effect of making peace talk more discriminating and less extreme. Many times the peace movement has been discredited or harmed when overzealous enthusiasts have made uninformed, stupid, or misleading statements. Now the agitation is more established and united. We all have a common basis with which to work. There is also a greater desire for a deep and patient study of all the implications, present and future, of peace. War is undergoing a detailed analysis, and many people are learning for the first time something of how their army life is conducted, and what a war involves. They are beginning to realize how many chances there are, in military circles, for war-breeding developments to arise. They see the need of ways to handle popular excitement which, by a kind of spontaneous emotional combustion, suddenly becomes aroused against some nation or nations. Then truth, brotherliness, common interests, and present business, social, intellectual, and religious projects must be abandoned or sacrificed. War always takes something out of the world—there is always some priceless possession of the world or of man which can never be replaced. There is always some progress or some effort which cannot be resumed.

This last year has also told us more definitely about the cost of war in life and property. It has shown what the suspension of all normal human interests means. It has demonstrated the power and complexity of the whole intricate machinery which manufactures war.

Peace has been proclaimed. Let all give ear. The tyrant of past international relations has been banished. The nations and peoples of the earth want peace. They have with joy heard the first heralds of peace. It is for us to make this an enduring reality.

71 Farragut Road,
South Boston, Mass.

GENEVA—PIVOTAL POINT OF INTERNATIONAL COOPERATION

BY BERTRAM PICKARD

THE wide and manifold activity at Geneva of the League of Nations and the International Labor Office would alone justify our title. The purpose of this article, however, is to show the preeminent importance of Geneva as center of the rapidly increasing number of semi-official and private international organizations that have just formed a simple kind of Federation for the promotion of their mutual interests and the better coordination of their respective activities in Geneva.

The Rise of International Organizations

Most people are unaware of the considerable strides taken during the Nineteenth Century and the early part of the Twentieth towards the organization of humanity. In addition to the International Postal Union — recently met in Congress in London, as advertised by a special issue of British stamps — some twenty public international organizations were established by Treaty or Convention before the war, only four of which have since come under the direction of the League, as provided by Article 24 of the Covenant.

In addition to these public bodies some 300 to 400 private international organizations had come into existence before the war and had begun to work out a tentative collaboration under the aegis of the *Union des Associations Internationales* at Brussels, largely inspired by the zeal of Henri Lafontaine and Paul Otlet.

Then came the war, temporarily shattering the majority of the existing organizations. But only for a time. With the birth of the League of Nations, the process of grouping men and women across political frontiers received a new impetus, so that today we find, from recent statistics published by the League, that there are in existence some 600 international organizations, or 800 if a number of bodies with semi-commercial aims are included. Moreover, it is significant to note that about 200 organizations have been created since 1926, so that the process shows no sign of slowing down at present.

Character and Distribution

Every conceivable field — as well as some almost inconceivable! — is covered by this galaxy of bureaux, associations, committees, etc., ranging as they do from big and powerful organizations like the Red Cross and the Interparliamentary Union, to the obscure and sometimes dubious organization with high sounding programme and imposing letterhead, a Secretary and President perhaps and—that is all! Agriculture, Commerce and Industry, Communications and Transit, Labor, Medicine and Hygiene, Economics and Finance, Law and Administration, Arts and Sciences, Humanitarianism, Religion, Morals and Education, Sport

and Travel, Women's Organizations, Bibliography and Documentation—so run the divisions of the League's Handbook (now, by the way, being edited by a member of the Society of Friends)!

There are gaps still to be filled and a good deal of overlapping. There are 12 international Esperanto Societies, for example, and a considerable number dealing with Prohibition.

There are also some queer titles among them. One wonders how the "Bureau for the Study of the Upper Air" manages to avoid competing with an organization the purpose of which is to "study the clouds." Or, again, whether the Society for the "Study of the Sounds of Explosions," with headquarters in Holland, did not become satiated during the war. Or, yet again, if the "Central Bureau for Astronomic Telegrams," as well as reporting at once the birth of new stars has conscienciously chosen a title that will serve when regular telegraphic communication is opened with Mars.

As to distribution, these organizations are scattered far and wide, counting as headquarters such varied and widely separated places as Honolulu, Reval, Pekin and Leningrad and including such modest seats as Neuchatel in Switzerland and DeBilt in Holland, the last named claiming three organizations! But the great centers of concentration are Paris 100, Brussels 54, London 52, and Geneva 47 (League computation).

Geneva's Claim to Pre-eminence

If there are as many international organizations established respectively in London and Brussels as in Geneva, and nearly twice as many in Paris, why should Geneva lay claim to be the pivotal point of international cooperation regarded from the point of view of the private or semi-official organization?

The first and overwhelming reason is, of course, the presence in Geneva of the League and the I. L. O. The field covered by these two organizations is already so vast that very few private organizations interested in international questions can afford to be without effective representation in Geneva in order to secure adequate contact with the work and personnel of this huge interstate machinery. More often than not it is proving simpler to have headquarters in Geneva; thus the tendency to migrate hither, although the fact that certain important Institutes connected with the League, for example, the Institute of Intellectual Cooperation in Paris and the Institute of Agriculture in Rome, are centered away from Geneva modifies the tendency to some extent.

But a second factor which greatly favors Geneva is the smallness of the town. This makes personal contacts a comparatively simple affair. Not only resident workers, but the most of important official visitors are within easy reach. Nowhere in the world are prominent statesmen and eminent experts so accessible—sometimes to their horror, be it said!

Again, think of conferences and summer schools! In London or Paris they are lost. They never cohere. One spends one's time exhaustingly in taxis, tubes and purgatorial restaurants. Geneva is fast becoming the Mecca of international conferences and the like. In 1926, quite apart from all League and I. L. O. Meetings, there were 22 conferences or summer schools; 1927 there were 37; in 1928 there were 25, while 1929 and 1930 are destined to be even bigger as marking the end of the first decade of the League's work.

In this connection, Monsieur Paul Otlet is trying to revivify the *Union des Associations Internationales* and the work centered heretofore in the *Palais Mondial* at Brussels by means of an ambitious proposal for what he calls a *Mundaneum* at Geneva. The *Mundaneum,* which would comprise a great University, Exhibition, Library and House of International Organizations, is designed to be a scientific, documentary and educational World Center, representative of organized humanity as distinct from the organization of Governments in the League of Nations. It is extremely doubtful whether his dream will ever be realized in anything like the form proposed, but there is no doubt whatever that now the League Secretariat is firmly planted in Geneva, there will spring up around it an international city with every type of international symbolism and organization represented therein.

Modest Foundations

In the meantime modest foundations for the future collaboration that such a city implies have been laid by the private organizations already established at Geneva. Four stages may be noted in this development.

The first, a simple initiative, taken by the Friends International Service in calling together on Armistice Day, 1925, the representatives of the then established international organizations in order that, turn by turn, they might acquaint each other with their respective purposes.

The second, the arrangement by the Friends at the request of the other organizations, of a series of Monthly Lunches (or dinners) with the double object of promoting acquaintanceship and mutual understanding and also of giving opportunity for eminent members of the various secretariats (or sometimes visitors) to share their special knowledge by simple lecture and discussion with the members of the International Community at large. Some 30 lunches, or dinners, have been arranged to date with an average attendance of about 100.

The third step was the formation with the generous help of a Genevese organization *(The Association des Interets de Geneve)* of a "Center of International Information" supported by some 40 of the private international bodies, whose function was and is "the co-ordinating of scattered efforts, the centralizing of all information that may be useful to the organizers of congresses, international courses, lectures, etc."

The fourth and last step to date of this process of growing cooperation is marked by the inauguration on June 25th, 1929, of a federation of the semi-official and private international organizations established at Geneva. The purpose of the federation, which has grown naturally out of a series of business meetings convened during the past three years by the Friends, is to watch over the common interests of the member organizations in respect of their activity at Geneva, and to work out solutions to the various problems connected with this activity. Needless to say, each organization remains fully independent as regards its own work and policy.

Some forty organizations are already affiliated, including such important bodies, for example, as the Interparliamentary Union, the Post-Graduate Institute of International Studies, the World's Committee of the Y. M. C. A., the World Student Christian Federation and the International Council of Women. The Secretary of the Friends Geneva Center has been elected Honorary Secretary of the Federation; and an influential Committee of seven members is charged with the delicate duty of watching over and representing the interests of the members as a whole.

For Friends it is a privilege to have been associated with this cooperative work from the outset. It is also a considerable responsibility. A two-fold responsibility indeed, for such a service demands not only knowledge and tact in the present conduct of the work, but also the wisdom to judge at what point the particular Quaker contribution should be withdrawn in the interests of the future expansion and effectiveness of a cooperative effort that is surely only faintly foreshadowed by the modest beginnings recounted above.

July 12, 1929.

To the Christ who spake, and did, and was the truth, the world cried, "Crucify him! Crucify him!" It is so with many still. For them to speak the truth is death to influence, to do the truth is death to position, and to be the truth—this is to complete the aim of life. It is to be sacrificed, to die, and to live in spirit only. Yet this fate may not be without its compensations. — GEORGE LANSING RAYMOND.

A CULTURAL CONTRIBUTION TO LATIN AMERICA

BY W. IRVING KELSEY

THE Young Men's and Young Women's Christian Associations of the United States and Canada are making an important contribution to the cultural life of Latin America. This is at a time when this continent is claiming the attention of the world as never before. The immigration diverted from the United States by restrictive legislation is pouring into the countries of the Southern Hemisphere. The La Plata region alone is receiving about 300,000 immigrants annually, while something like 100,000 go to Brazil. The United States has five billion dollars invested in Latin America, and is getting an increasing share of the rapidly expanding trade of these countries. As an illustration of what is going on, here in Uruguay only five percent of her imports came from the United States immediately before the war. This had risen to thirty percent in 1927. During this period the imports from Great Britain fell from twenty-four to fifteen percent and those of Spain from sixteen to four percent. The percentages from Germany and France have each decreased one percent. Other countries have about held their own. European countries see that we are getting the lion's share of a developing market. Here is one of the causes of ill will in Europe towards the United States, and doubtless one source of the propaganda against us.

As I write, a magnificent steamer of a new line is making her maiden voyage from New York to Buenos Aires. This new line will have a bi-monthly service. The morning papers tell of the progress of the new air line between North and South America, while a representative of a new cable company informs us that we will probably have radio-telephone service with the United States by the end of the year.

It is of the utmost importance that along with this material development and increasing trade between the two continents there should be an exchange of cultural values, as each civilization has something to contribute to the other. Latin America has a language, a literature, a history, an art and especially an archaeology, a knowledge of which would enrich the culture of the United States. Nowhere in the new world are there such archaeological treasures as those in Mexico and Peru. The rapid material advancement of these countries together with greater political stability promises an even greater cultural contribution in the near future.

In the past the French, German and Italian governments have felt it worth while to subsidize schools in the principal cities of these republics not only for the benefit of the children of their nationals, but as a means of propagating their language and culture in these parts. British and American schools have been sustained by voluntary contributions from at home and abroad. Europe has made a large cultural contribution in the past. In fact, in Buenos Aires and Montevideo, where the population is almost exclusively from European stock, one feels as though he were in a European capital.

Nevertheless, the influence of the United States has not been lacking along this line. The normal schools of the Argentine were organized a generation ago by American teachers sent out in response to a request made to our government by Sarmiento, the progressive president of that republic. When Mrs. Hoover visited a public school in Montevideo, named in honor of the United States, she was told that primary education in Uruguay had been modeled after that in the United States. The First Assistant Secretary of Education in the Republic of Mexico recently produced evidence in his master's thesis at Columbia University that secondary education in that country has been more influenced from the United States than from France as has been generally believed.

Numerous other instances might be mentioned, but we must admit that up to the present time the culture of Latin America has come almost exclusively from Europe. Musicians, theater companies and public speakers from Spain, Italy, France, England, Germany, Russia and some other European countries find ready audiences in Latin American capitals, provided they are of a high quality. French texts are much used in professional schools, and physicians, lawyers and educators go to Europe for graduate work. Display windows in book stores are often filled with French books.

The German author, lecturer and philosopher, Count Hermann Keyserling, whose books are being translated into several languages, has recently arrived in Buenos Aires on a lecturing and study tour. Doubtless a book on this trip will be one of the results. A reporter of one of the dailies of the metropolis informs the public that he started to address the Count in German, but to his great delight found that he speaks very good Spanish, having learned the language especially for this trip. Also he reports with a good deal of satisfaction that Keyserling is to remain six months in Latin America in order to become thoroughly acquainted with the situation. Few things irritate these people more than for a foreigner to trot through their countries and then write a book about them. Some write without even this superficial contact. The main impact of a cultural nature, emanating from the United States at the present time comes from Hollywood. This influence is enormous in volume and good, bad and indifferent in quality.

The recent trip of President Hoover was of inestimable value. It was certainly a mark of statesmanship and has already produced fruits in better international relations. Comments in the press here are to the effect that the Tacna-Arica dispute would not have been settled had it not been for that visit. One of the leading educators of the city of Buenos Aires stated in my presence that the visit was of great value in the Argentine in promoting a better feeling towards the United States.

Not only should we make our cultural contribution to these countries because of our increased commercial relations with them, but because this may help to counteract a growing feeling of antipathy to the United States, especially in certain localities. One of the hotbeds of this feeling is in the La Plata region. The Monroe Doctrine, the Nicaraguan intervention and the case of Saccho and Vanzetti are all sore spots. However, one may feel about the latter case it illustrates the solidarity of the two Americas. Here in Montevideo, as a protest against the execution, there were two complete tieups of all automobiles, and the office of our Minister was bombed. The chauffeurs' union is one of the strongest and most radical of the labor unions in this city. Our Minister was forced to move the Legation which, with his residence, has been under special police protection ever since, until his recent return to the United States. Posters condemning the execution were posted freely all over the city. The press was unanimous in its condemnation. Public and private organizations passed resolutions, and Americans were warned by their friends to keep away from certain gatherings. Since the Spanish-American war and especially since the building of the Panama Canal and our new policy in the Caribbean, there has been a growing feeling of suspicion of the United States, only relieved for a short time by the altruism of President Wilson during the World War.

The editor asks me to write about the

subject with which I am best acquainted and that is the work of the Young Men's Christian Association, especially in Montevideo and Buenos Aires. The Association has work in eight Latin American countries — Mexico, Cuba, Porto Rico, Brazil, Uruguay, Argentina, Chile and Peru. The first country to be entered was Brazil, where the Rio Association was opened on July 4, 1893. The policy is to establish and equip an Association in the capital or chief city of each country as a demonstration, with the confident hope that the work will spread from this center. In Buenos Aires there are now five thousand members with a waiting list. Were it not for extension work in the city it would be self-supporting. Montevideo dedicated a substantial new half-million-dollar property two years ago. It has twenty-five hundred members. Rio is opening a new building next month. In these and other centers the well known program of the Association is carried on, which in itself is a very valuable service.

But there are certain by-products which reveal the real leavening influence of the work. I mention but a few of these with which I am intimately familiar. The Association introduced basket ball, volley ball and a number of other games and sports into South America. Here in Uruguay there was not a public playground in 1912. In 1927 there were sixty and a National Commission of Physical Education, which is spending $100,000 annually on its program. This program was worked out by the physical director of the local Association and has been manned largely by Association trained men. The present director is a graduate of the Association College at Springfield, Massachusetts.

Another striking example of the social service rendered by the Association is in the Argentine where the Minister of Education asked for the loan of one of our secretaries, who had studied in the Chicago College, to take charge of a reform school, located on a large tract of land some distance from the capital. Here he was entrusted with 500 boys and has built up an institution which has become a model for such enterprises. Various of our physical directors are teaching physical education in the schools of Buenos Aires. This is a recognition of the ability and preparation of our men by a government which now maintains its own training school for physical directors.

The Association is also promoting the custom of voluntary giving in countries which in the past have depended almost exclusively on the lottery for raising funds for the support of philanthropic enterprises. Not only is voluntary giving promoted, but the technique of financial campaigns has been copied by other organizations and our men have frequently been called upon to organize these campaigns. One of our secretaries organized the successful Red Cross drive here in Montevideo during the war. Our secretaries have led in campaigns of a Child Welfare organization. After our building campaign three years ago, the president of our Board, who presided during this campaign, was sought for by one of the political parties to organize a campaign to raise funds. Even the Catholic Church adopted our campaign methods in raising a large sum of money for extension work, and another as an endowment in lieu of lost subsidies when State and Church were separated in Uruguay.

One of the most interesting and far-sighted policies of the Association is its training of young men for future leadership. Although the primary object of this training plan is to supply secretaries and physical directors for the various Associations in Latin America, yet it has already graduated a number of men who are engaged in social work like that mentioned above. There are four junior colleges, which are located in Mexico City, Rio de Janeiro, Montevideo and Buenos Aires, with two-year courses and the senior college covering the last two years, the latter being located in Montevideo. Graduation from high school or its equivalent is one of the entrance requirements. Some of our students have had even better intellectual preparation than this. Four classes have been graduated with a total of twenty-eight men, half of whom were physical directors. Some of these are occupying the most responsible positions in the movement. The general secretaries of the two largest Associations in South America, those of Buenos Aires and Rio, are graduates of our college.

In the field of religion the Association holds a unique place. It is not a proselyting agency. In these Catholic countries the most of the members nominally belong to that communion. Only those signing the personal basis have the right to vote. In addition to the usual character building program of the Association two men are devoting their entire time to producing a religious literature and in giving public lectures.

One of these, Julio Navarro Monzo, on a recent trip to the West Coast, had a theater packed with 1,500 at each one of his addresses in Lima. He has delivered courses of lectures in the leading university centers of Latin America. The late Minister of Education of the Argentine placed two hundred sets of his books, comprising a dozen volumes in each set, in the public libraries of that Republic. The professor of history in the University of Montevideo is at present using these same books in his classes.

Dr. John A. Mackay, a Scotch Presbyterian, one time professor of philosophy in the oldest university in South America, San Marcos of Lima, Peru, is the other who is dedicating full time to this work. He has made several tours of Latin America with fine results. He attended the Jerusalem Conference, and was solicited by the Presbyterian Board to become an associate of Robert E. Speer as one of its secretaries. But his devotion to the Latin American work held him to his task. He met with such marked success on a recent trip to the City of Mexico that at the invitation of some of her strongest leaders he is transferring his center of work to that city. His recent book on the parables is a source of spiritual food and a work of profound scholarship.

I cannot enter into the subject of publications. They have been mostly along the line of religion and public health.

But I must not close without a word on Piriapolis, the continental camp of the Y. M. C. A., situated seventy-five miles east of Montevideo on the coast. It is the spiritual home of the movement. From the first of December to the end of March it is a beehive of activity. Conventions, Summer Schools, Retreats, Members and Student Camps, Church Groups, Outings for undernourished school children follow each other in rapid succession. Sometimes two or three groups are there at the same time. It is a center like Silver Bay or Geneva in the United States. A total of 624 were registered this last season, of whom 262 were children.

I must limit myself to relating only one incident connected with this camp. In the Second International Student Camp, held in 1912, the head of the Chilean delegation was a promising young law student just finishing his course. In the closing meeting when each was expressing what the Camp had meant to him, this young man spoke of his appreciation of the opportunity to get acquainted with students from other countries. He said that Chile had only one serious international problem, that of Tacna-Arica, and he pledged himself, if the opportunity ever should be presented, to endeavor to solve the same by pacific means.

Ten years later he was an influential member of the National Congress when the Washington protocol was up for discussion. This protocol provided for the submitting of the dispute to arbitration with the President of the United States as arbitrator. The bill was about to be lost on domestic political grounds, much as the entry of the United States into the League of Nations was lost, when this same young man by personal effort secured the necessary majority for passing it, and thus redeemed his pledge made to his fellow-students before at Piriapolis.

Montevideo, Uruguay.

OLIVE BRANCHES FROM THE SEVEN SEAS

Harbingers of Peace Found Here and There

CHARLES EMANUEL MARTIN, Professor of International Law and head of the department of political science of the University of Washington, has been accredited by Dr. Nicholas Murray Butler as Visiting Professor of International Relations to certain universities of Japan, China and the Pacific Area, under the auspices of the Carnegie Endowment for International Peace. Dr. Martin will lecture before the Imperial Universities of Toyko and Kyoto and Doshisha and Waseda Universities in Japan, and the Lingnan, Nanking, Shanghai and National Universities in China. He will also give special addresses before scientific bodies and learned societies. The purpose of Dean Martin's visit, as stated by Dr. Butler, "is to multiply and strengthen the bonds of intellectual and scholarly understanding and friendship between Japan, China, the countries of the Pacific, and the United States, and to perform such academic services as may be found useful and practicable." His subjects will cover a comprehensive range, including American constitutional government, the essentials of American civilization, international law, international relations, the principles of politics, and such dynamic subjects as imperialism, nationalism and militarism. Arrangements are being made for the publication of Dr. Martin's lectures given as Carnegie Endowment Professor of International Relations.

Students and instructors will be exchanged between the University of Mexico and the University of Texas as the result of the action of the Texas State Legislature authorizing the use of a $205,000 scholarship fund given by E. D. Farmer, a Weatherford (Tex.) rancher, to promote good will between the republics. The university is a state-supported institution and must receive permission of the State before it may accept a gift. The money will be invested in bonds which university authorities estimate will yield $10,000 annually. This will support eight scholarships of $1,000 each, and also allow interchange of four professors between the two universities.

Some forty-four international conferences to occur this year are listed by the Bulletin of *International News* of London. All but two of the conferences are in Europe. The subjects under consideration range all the way from medical and scientific matters to educational subjects, including Boy Scouts' "Jamborees." International cooperation, however, in all fields, is the chief object of the meetings. Then, too, there are the many summer conferences and courses on international matters which will come off in the United States during the summer.

A gift of $1,000,000 has lately been made by Senator and Mrs. Simon Guggenheim for an exchange of students between the United States and Latin-America. Scholarships are open to citizens of the United States, Argentina, Bolivia, Brazil, Chile, Mexico, Peru and Uruguay. Each fellowship carries with it $2,500 and expenses for travel to the country of study.

The Brooks-Bright Foundation of New York have this year offered two new scholarships in English universities. The recipients of these scholarships were given the awards for the excellence of essays submitted on the subject, "What is the psychological effect on the national mind of great armed forces maintained ostensibly for national defense." The value of the awards is about $2,500 each. Next year this Foundation will give American winners in the contest a choice of a year's residence and study at selected universities in England, France, Germany, Italy and Spain. In addition to these scholarships the Foundation is for the first time sending a rowing crew to England, believing that sports is another channel through which it can undertake to develope the world consciousness of youth.

Geography tours in Switzerland, walking tours in Brittany and harvesting tours in Canada for men are attractions planned by the National Union of Students for this summer. Additional visits are being planned to the United States and South Africa. Delegates from the National Union of Students who will attend the International Council meetings at Budapest in August are planning also to avail themselves of the opportunity to explore the Austrian mountains. The guides for the mountain trips are Austrian students who are themselves experienced climbers. These tours were organized seven years ago by undergraduate students who wished to facilitate methods of travel for themselves. Their efforts have grown into the present organization which helps students from all parts of the world.

The Pan American Union announces twenty inter-American conferences for the next five years. Included among them are those on journalism, highways, sanitation, education, municipalities, science, commerce, customs, agriculture, Red Cross, and child welfare.

An International Union of Lawyers was organized in the spring, with headquarters in the Palace of Justice, Brussels, Belgium. P. E. Janson, Belgian Minister of Justice, is the first president. Lawyers from Luxembourg, Poland, Bulgaria, Switzerland, Czechoslovakia, Belgium, and other countries are members. One of the Union's chief objects is to bring about a rapprochement among nations.

A World Engineering Congress, the first ever held in the far East, will meet in Tokyo, October 29-November 7, 1929. The Congress is sponsored by Kogakkai, a federation of Japanese technical societies. Its object is to effect an international exchange of the latest knowledge of the sciences and practices of engineering and to bring together the leaders in research, education and business who are directing the trend of engineer activities. The original suggestion for the Congress was made by interested individuals in the United States in 1925. Seventeen delegates to the Tokyo meeting from the United States have been designated and their appointment approved by the President.

The Pact of Paris, with its two brief articles, was printed in large type on a full page of the *Journal* of the National Education Association for May. A footnote recommends that every child memorize the pact, since it may one day rank with the Magna Charta and the Declaration of Independence in historic importance.

OUR CONTRIBUTORS TO THIS ISSUE

RICHARD K. MORTON—Minister and publicist, of Boston, Mass. Member editorial staff of *The Congregationalist.*

BERTRAM PICKARD — Director of Friends Centre, Geneva. Editor *World Outlook.*

W. IRVING KELSEY — Educational service International Y. M. C. A. Montevideo. Director-elect Y. M. C. A. Junior College, Mexico City.

OSCAR LUDMANN — An Alsatian who as a boy of fifteen years was forced to fight in both German and French armies.

The Dutch Government has placed the Hall of the Knights at the disposal of the Society for the League of Nations and Peace, for a peace and League exhibition to be held at The Hague in the autumn. The history of the peace idea will constitute four of the five sections of the exhibit. Propaganda for the League will make up the fifth section.

THE SHADOWS OF THE ARCH OF TRIUMPH

BY OSCAR LUDMANN

Once more Champs Elysees trembles under the rhythmic tramp of the poilus passing in parade under the Arch of Triumph. Every heart beats higher to see them pass and when the torn flags come in view, every head goes down in veneration. One wonders where all this manhood comes from—in bright colors and glittering arms. One marvels at this spectacle made by individual creatures of Nature, by men and horses moulded together by the strangest inventions of modern warfare to form a compact whole. It is a picture of strength. No wonder a parade is magnetic. When the endless march of soldiers passes with color and music, when one starts to mark the time with his feet, when every slightest detail of shining uniform catches the eye—it is no wonder that every one cheers. The soldiers themselves are tuned up for the moment, and they march proudly before the admiring eyes of boys and girls, men and women. The old, historical avenue makes a worthy frame for so beautiful a revue, and all is bright . . . . only the Arch of Triumph with its symbols of victory and battles throws heavy shadows against the brilliant surroundings, and the old chestnut trees whisper to one another.

"You remember," they whisper.

"Remember what?"

"You, soldiers, remember your slavery, that which they call your service under the flag! Your miseries and abuse."

"Girls, remember, that these boys here are trained to kill and be killed. Remember how many sweethearts are still crying for their lovers buried somewhere like dogs."

"Children, you remember your fathers, killed in action. And young women, your husbands buried alive, perhaps in an asylum, while you have to struggle now for your existence."

"Cripples, do you remember that you, too, were once like these youths in uniform? Now your Fatherland figures: one foot lost, 50 francs a month; two feet lost, 75 francs; one arm, 60 francs; two arms, 85 francs. And they forget what they bought from you!

"Remember, you, proud colors, that you will faint one day in Syria, or Egypt, or Arabia, like your brethren have fainted."

"And remember, soldiers, remember that you will be starved once in a prison camp or sent to fill the shell-holes."

"Remember, citizens," whisper the chestnut trees, "that you are paying for all this beauty. . . . . And you, victims of War, that charitable societies are begging money, yes, begging to help you, because the government cannot do it—the government needs its money for army and navy. Remember, death, destruction, diseases, widows, waifs, hunger . . . . hell! Remember," the chestnut trees whisper . . . . amidst the cheers and the music.

3443½ West Jackson Blvd.,
Chicago, Illinois.

The Messenger of Peace
Published by the Peace Association of Friends in America

Editors
Wilbur K. Thomas — Paul H. Douglas
Frederick J. Libby — Walter C. Woodward

Contributing Editors
Marjorie Hill Allee — Bertram Pickard
Anna L. Curtis — Alexander C. Purdy
Paul Jones — E. Merrill Root
Thomas R. Kelly — Elbert Russell
Gilbert L. MacMaster — James T. Shotwell
H. Linneus McCracken

Subscription
Fifty Cents Per Annum, Postage Free

Our Peace Forum

Letters of Comment and Discussion from Our Readers. Brief and Constructive Contributions Invited.

ONE THING WE CAN DO

EDITORS THE MESSENGER OF PEACE:

It may be of interest to William C. Allen, who raises in your July issue, the question, "What are we going to do about it," and who suggests that "this matter is being recognized by others than Friends," to know that one such group is the Minnesota Branch of the Women's International League for Peace and Freedom.

At a recent meeting the following resolution was passed and sent to a meeting of protest which was held in New York City. This resolution was prepared by two ardent pacifists who are not Friends.

The members of the Executive Board of the Minnesota Branch of the Women's International League for Peace and Freedom are shocked and amazed at the recent decision of the United States Supreme Court which denies citizenship to Madame Rosika Schwimmer.

We protest that to keep out a woman of broad culture, unusual intellect, unimpeachable character, high ideals, and a regard for her fellow men that would prevent her from taking their lives even in wartime, is un-American and far from accord with this country's traditions.

Following as it does the ratification of the Pact for the Renunciation of War by the Senate, this decision is a blow to peace as well as to freedom of opinion guaranteed by our Constitution.

Progress has been made possible through the centuries because men and women have dared to listen and abide by the promptings of the inner voice. In this decision the Court ranged itself on the side of tyranny, of superstition and of ignorance and if it is allowed to stand and become a governing principle of our country, it will put an end to progress.

We should publish from the housetops the fact that the Civil Liberties Union is pushing a bill in Congress to overturn the decision of the Supreme Court in the Rosika Schwimmer case, and every meeting as well as individual Friends all over this land should write letters supporting this bill to the President, to their Senators and Representatives. This is one thing we can do.

L. HEDWIG BRUHN.

INSTITUTE OF PACIFIC RELATIONS

EDITORS THE MESSENGER OF PEACE:

October 28, 1929, is the date set for the opening of the third biennial conference of the Institute of Pacific Relations. This conference is to be held in Kyoto, Japan, and the Japanese branch of this organization is now hard at work on a program for the conference. Due to recent action taken by the Royal Institute of Pacific Relations, it is expected that representatives will come from London as well as Hawaii and America. It is indeed satisfying to know that this great nonpartisan organization is going to discuss such important problems at the coming conference as Food, Population and Land Utilization. Questions concerning the revision of China's treaties and her relations to the three eastern provinces in Manchuria will also be studied. Another major problem will be security in the Pacific with special reference to Immigration Exclusion and the Latin America policy of the United States.

HUGH BORTON.

Tokyo, Japan.

Will You Support Another War?

If your answer is NO, fill out the declaration enclosed and mail it to the War Resisters League, 171 West 12th Street, New York City, Jessie Wallace Hughan, Sec'y.

I declare it to be my intention never to take part in war, offensive or defensive, international or civil, whether it be by bearing arms, making or handling munitions, voluntary subscribing to war loans or using my labor for the purpose of setting others free for war service.

Name.....

Address.....

Occupation.....

Quarterly Bulletin

Issued by the Board on Religious Education
Five Years Meeting of Friends

Young People's Organized Classes

Bulletin No. 6 August, 1929

Some Things to Try at a Social

1. A mixer at beginning of program. Write three questions—each on a separate slip. At signal start asking these, one to a person, strangers if possible. If the one questioned answers correctly he is given the question slip, if not, then the asker keeps it. The game is to see how many slips one can obtain.

2. Locate some one who has never been to a Yearly Meeting. Get his autograph.

3. Locate some one who can tell some one feature in the last Bulletin, April 25, 1929. Get his autograph.

4. Locate some one who has never been to a Young Friends Conference. Get autograph.

5. Get the name of a man wearing a bow tie.

6. Get the name of a young woman whose ears show.

7. Locate the oldest person present and find out how he grew old so gracefully.

8. Obtain the name of a woman with long hair.

9. Name of man with (a) biggest feet; (b) biggest ears; (c) biggest smile.

10. Name of the person who is (a) tallest; (b) shortest; (c) fattest; (d) homeliest; (e) best looking.

You are Most Concerned

Is your class definitely active in furthering Peace? Have you planned for a study group for the coming winter, on this subject? Have you considered well the method you will follow? Who will lead you? What are you going to study? When will you meet? How often?

Your age group is perhaps the most concerned of any age group in your entire community—at least they would be if another war came. There are many agencies that would gladly render assistance to you in organizing a class to study Peace. At hand is a pamphlet, "Young People and International Good Will," issued by the "Crusade with Christ Committee," 41 Mt. Vernon Street, Boston, Mass., that was prepared for Armistice Day—price 5c. It is amazingly full of helpful suggestions. For example, these topics are suggested: (1) What will be the result of the Paris Peace Pact? (2) What should be done about Disarmament? (3) What progress has been made toward World Peace? (4) How may Education help develop Good Will? (5) Has Religion any contribution to make toward World Peace?

There are also listed Peace Hymns, Bible Readings, Pageants, World Friendship Activities for Young People, Things Which the Community Can Do to Encourage World Friendship, How to Learn the Facts About International Relations and a very full Bibliography.

This information is all usable, suggestive and helpful. If your class takes up this study, please send (E. H. Stranahan, Oskaloosa, Iowa) a complete writeup of the experiment.

Where are the Ninety and Nine?

Just one class has sent in a report of some of its activities. This Bulletin would gladly give space to others. Your class has done some good things—let us publish it.

"King's Tithers"

This class of young people—sixteen to twenty-one years of age—at Watseka, Illinois, is taught by the pastor's wife, Rachel Pierce Axton. (It is very interesting to the editor of this Bulletin that she was a member of the church which was his first pastorate.) There are about twenty on the roll and all of the interested ones tithe and in this case that is nearly the entire class. Soon after the visit of Marie Cassell, our Field Secretary, they sent a barrel of clothing, books, shoes and playthings to the Friends Indian work at Wyandotte,

The List Still Grows

68. G. S. G., Greenup, Illinois.
69. Willing Workers, Highland, Ohio.
70. Junior, Galax, Virginia.
71. Girls' Senior, Archdale, N. C.
72. Willing Workers, Highland, Ohio.
73. Fidelis, Goldsboro, N. C.
74. Senior Class, Greensboro, N. C.
75. Upstreamers, Independence, Kans.
76. Helpful Class—Dartmouth, Mass.
77. Busy Bee, Wilmington, Ohio.
78. Ever Ready—Jamestown, Ohio.
79. Golden Rule Class—Knoxville, Tenn.
80. The Rose Class, Knoxville, Tenn.
81. Seekers' Class—Worcester, Mass.
82. The Lindy Class, Hutsonville, Ill.
83. Young People's, Emporia, Kans.
84. Sunshine, Fairmount, Indiana.
85. Loyal Workers of Christ, Williamsburg, Indiana.

Totals by Yearly Meetings

Kansas	7	Indiana	9
New England	3	Western	23
N. Carolina	4	Iowa	19
Wilmington	8	California	2
Nebraska	4	Baltimore	2
New York	5		

It is interesting to note that the number of organized classes keeps growing right along. The number of adult classes keeps just a little ahead of the Young People and has done so from the very start. There are now 88 Adult Classes organized. All the Yearly Meetings now have organized and chartered classes. Wilmington made the greatest gain, 6, during the period. Western still leads with 23.

At the rate we have been going we shall soon reach the century mark. We shall make special mention of the class that receives charter number 100 and shall also especially recognize the person who sends in the application for that charter and the Bible School in which the class is located.

Treasure Chest

Your class probably had something to do with sending Dolls to Japan and School Bags to Mexico and will therefore be especially interested in the next world fellowship project. This year Treasure Chests—just like those that the pirates of old and Captain Kidd made famous—are to be sent to the Philippines. These chests are to contain articles suitable for the Filipino children, especially books for ages 6-14. Full instructions will come later, about October 1st.

Prayer of the Quest

This prayer, suitable for any organized class as a next year's goal, is given by the "Youth Newsletter":

Take us on the Quest of Beauty,
Poet Seer of Galilee!
Making all our dreams creative
Through their fellowship with Thee.

Take us on the Quest of Knowledge,
Clearest Thinker man has known!
Make our minds sincere and patient
Satisfied by Truth alone.

Take us on the Quest of Service,
Kingly servant of man's needs;
Let us work with Thee for others,
Anywhere Thy purpose leads.

All along our Quest's far pathways
Christ our Leader and our Guide
Make us conscious of thy Presence
Walking always at our side.

ELEANOR B. STOCK.

PENN COLLEGE

Department of Religious Education

Harlan Linneus McCracken
President

Edgar H. Stranahan

A SAMPLE COURSE

First Year	HOURS
English 101ab	6
Greek 101ab	8
Life of Christ 101a	2
Apostolic History 101b	2
Old Testament 103ab	4
European History 101ab	6
Fundamentals of Speech	2 or 4
	30 or 32

H. Clark Bedford

Second Year	
English 205ab	6
Greek N. T. 210ab	4
The Fourth Gospel 205a	2
The Minor Prophets 209b	2
History of the Friends Church 217a	2
Economics 201ab	8
Chemistry, or Botany or Physics or Food Supply 101ab	6 or 8
	30 or 32

William Berry

Third Year	
English 309ab	4
Greek N. T.	2
Romans 321a	2
Church Administration 208a	2
Teaching of Religion 315b	2
Homiletics 216b	2
Church History 312ab	6
Sociology 301ab	6
Psychology 201ab	6
	32

S. P. Fogdall

Fourth Year	
Philosophy Christian Religion 322b	2
Christian Ethics 324b	2
Christian Belief 325a	2
Worship and Fine Arts 318b	2
Extempore Speaking 203ab	4
Rural Sociology 203	3
Philosophy 301ab	4
Social Psychology 302	3
Criminology 304	3
Debate 104a	1
Child Psychology 308a	2
Organization and Administration of Church School 207b	2
	30

Albert H. Burrows

Religious Education at Penn College

THE Department of Religious Education in Penn College has been carefully planned to serve the needs of persons who desire to prepare themselves for Christian work. This department aims to cultivate within the student those fine cultural values which are derived from an intimate knowledge of the Bible and an acquaintance with the religious thought of the church. Here the student will find assistance in working out his spiritual problems along the lines of sound biblical and philosophical principles. Care and counsel are extended to stimulate the student in the enrichment of his personality and to use his skills in the field of religion. This department combines fourteen semester hours of Bible, ten semester hours of technical courses in religious education and eighteen semester hours of general courses for ministers and religious leaders.

The department attempts to train the student who does not expect to specialize in religious work so that he may work efficiently in the church of his choice.

The student who plans to enter a graduate school of Theology or religious education upon his graduation from college may take his major in this department and thus be better prepared for seminary work.

The department offers an unusual number of courses to the student who desires training that he may enter Christian work immediately upon his graduation from college. By reference to the "Sample Course" appearing in this issue, one may see that he can major in religious education, which in this case includes English Bible, School Organization, Church Administration, Church History, Christian Belief, Christian Ethics, Greek New Testament, Philosophy and Speech. His minor may be taken in English, History, Foreign Languages, Economics and Sociology, Psychology and Philosophy.

The Christian worker who desires thorough training but who does not see his way clear to complete the work necessary to graduate may enter as a special student for part or all of the work in this department. With the class room work available and with the opportunities that are open for active participation in the various phases of church work, Penn College offers excellent training for Christian work.

At the heart of every educational institution is the Faculty. No college is greater than the men and women who stand before the students day after day and teach. In presenting to the readers of THE AMERICAN FRIEND the opportunities in Penn College for training in religious leadership and preparation for the ministry, we wish to speak briefly in regard to the Faculty members most closely allied with this course.

Dr. Edgar H. Stranahan is head of the Department of Religious Education. He was the third man in the United States to receive the degree of "Doctor of Religious Education." He is Director of Religious Education for the Five Years Meeting, and is a specialist in Church Organization and Administration. After many years of rich experience as a pastor, he knows how to "set the membership at work." His students are trained for leadership in Vacation Bible Schools, Religious Day Schools and Young People's work. For seven years he has been Dean of the State Training School for Sunday School Workers in Iowa and was one time President of the Iowa Sunday School Association.

Professor H. Clark Bedford come to us from First Friends Church in Richmond, Indiana, where he did a splendid and gigantic task in merging the two Friends Meetings there and assembling them in the splendid new plant built during his pastorate. Professor Bedford, in addition to his duties as Vice President, will teach eight hours a week in the fields of Bible, Philosophy of Religion and Ethics. Professor Bedford brings to Penn College and the Department of Religious Education a rich experience as Teacher, College President and Pastor.

Dr. William E. Berry is Head of the Department of Greek and Latin. He received the degree of Doctor of Philosophy from the University of Chicago, majoring in Greek. Dr. Berry is the son of Susan B. Sisson, a Quaker minister. Her son has been vitally interested in Religion and the church throughout his life. He was born and reared in Maine, and brings with him the culture and refinement of New England. Dr. Berry is first and foremost a Greek Scholar. His course in Greek New Testament is a thoroughgoing course in biblical exegesis, equaling similar courses in graduate seminaries.

Professor Albert H. Burrows is head of the Department of Economics and Sociology, although his earlier preparation was for the ministry. He has the degree of "Bachelor of Systematic Theology" from Boston University. It was there that he became vitally interested in Social Ethics and shifted to Harvard University to make a further study of Sociology and Economics. He is a specialist on "The Family" and Race Problems.

Dr. S. P. Fogdall comes to Penn this fall as Professor of History. He is a native of Denmark, has his M.A. in history from the University of Chicago, and the Ph.D. from the University of Iowa. He is an educator and author of note, having earned the right to a place in "Who's Who in America." After extended study and research both in Washington, D. C., and in Europe, he has published a book on "Danish-American Diplomacy" and "An Outline of American Government." Since it is history that furnishes the background for religion and leads to the fields of literature, political science and economics and makes for resourcefulness in the ministry, a strong history department is essential for religious training.

The importance of effective public speaking in the ministry is at once obvious and can scarcely be overemphasized. Penn College has long been noted for its victories in forensics. During the years that Homer L. Morris was coach of debating, Penn lost only one debate in five years. Since that time Penn students have won three state oratorical contests, two interstate contests and participated twice in the National. They have won four state extempo contests in Iowa and victories in intercollegiate debate have come with amazing regularity.

Miss Maxine Dye, head of the Speech Department, is a graduate of Penn College and has done considerable graduate work in the University of Wisconsin. She is specializing in the field of "Speech Correction" and is an adept in the elimination of faulty speech habits. It is a genuine opportunity that Penn College gives to those who wish to enter the ministry.

GATHERING FERNS IN BETHEL CAVES

A paper and piece of string tucked in one's pocket, a little hand trowel to do the deed, and we are off for ferns. We pass through the village of Bireh, the ancient Beeroth, and see the Moslem fathers and their sons sitting on coffee-stools fingering their beads. Doubtless they have spent most of the day at this quiet occupation, while their wives are baking bread in the village taboon and doing the other drudgery which falls to the lot of the fellahin woman. How peculiar it must seem to them to see a man walking briskly and happily beside his wife on a public street!

At last the caves are reached. Here, so the legend goes, Francesco, a noted gambler and a former Roman soldier, with his band of outlaws, used to entice the travelers on the way to Jerusalem to play with him at cards. He took all their money; and if they had little, they were vigorously beaten and ordered to

bring more the next time. But one evening, Jesus and his disciples came this way and were invited to sup with the outlaws, who were so taken with the goodness of Jesus that the cards were kept hidden and they listened charmed to the wonderful words of the Master. That night as they slept, it grew cold; and Francesco, fearing the cold for his gracious guest, put his own coat over him and walked the rest of the night to keep warm. How full of legend is this old country! It seems that almost every stone is holy ground.

But we were talking of getting ferns from these caves. The paper is spread out on the rocks from which the precious ferns are peeled. There are countless queer creatures who appear to share the experience a surprising green wormy shape with curious horns, a grandfather earthworm, a giant salamander, and jolly longish flies with green heads. An old father stops to say, "Peace be with you;" and a young man, looking for work, informs us that he is a smith and does his work well.

At last, when the ferns are surrounded by paper and the string is tied, we start for home. At the crossroads, three fellahin girls are sitting on the stony ground resting. Beside them are great pans containing hard clay, for making pottery, which they have carried on their heads. As soon as we are in speaking distance, they good-naturedly call to say that the "sit" (lady) is all right, but she is not good for carrying a heavy load. Then they try to induce the "sit" to carry one of their great pans on her head. They ask us to wait and walk back with them; they seem eager for sociability.

Be careful! What is this traveling object? The great bundles tied together look like a grain field moving by magic. Ah! here is a donkey's little head popping right out of the middle of the front and see his tiny feet clicking along under the mass like a mechanical toy. There is a graceful sorrel horse on the skyline, a Palestinian mounted policeman; certainly we have law and order in Palestine. Only today we went to pay our respects to the new governor of the Ram Allah district.

Now we are passing the old Sheikhs and their sons a g a i n — they haven't moved for more than an hour. If they were interested before to see a man walking with his wife, they are shocked now to see him carrying a great bundle for her. Why, nobody but a fellahin would carry anything anyway. Such is life in a Palestinian village where Western ideas come to clash with settled Eastern customs. But we do not mind; it is good sport scrambling for ferns, and we shall enjoy seeing them as they beautify the Boys School.

EVA RAE TOTAH.

For Four Months

Consolidated Report of United Benevolences
April 1 to July 31, 1929

YEARLY MEETINGS	1928-29	1929-30
Baltimore	$ 1,731.80	$ 1,518.34
California	496.00	499.00
Canada	200.00	.....
Indiana	4,222.41	7,656.12
Iowa	3,092.00	3,718.24
Kansas	1,100.00	449.66
Nebraska	187.91	318.57
New England	3,392.64	3,158.36
New York	1,699.85	1,905.48
North Carolina	5,245.08	3,632.08
Western	1,707.76	3,003.80
Wilmington	1,646.41	873.30
Oregon	1,041.11	871.16
Other Sources	2,027.64	532.45
		$28,136.56
Deficit Funds	.....	977.16
	$27,790.61	$29,113.72

BOARDS AND FUNDS	
Missions	$21,393.57
Peace Association	1,346.84
Young Friends Activities	1,243.12
Prohibition and Public Morals	134.56
Education	80.94
Religious Education	540.33
Fund for Aged Ministers and Missionaries	1,102.19
Emergency Fund:	
General	1,019.60
Deficit	2,252.57
	$29,113.72

	1928-29	1929-30
Annual Budget	$148,310.00	$151,305.00
Proportion for 4 months	49,436.67	50,435.00
Receipts for 4 months	27,790.61	29,113.72
Shortage for 4 months	$ 21,646.06	$ 21,321.28
Annual Budget	$148,310.00	$151,305.00
Total Receipts to Date (including Deficit Funds)		29,113.72
Balance to be raised		$122,191.28

INVENTED TICKET SYSTEM

Thomas Edmondson, a Friend of Lancaster, England, who died in 1851, aged 59 years, is given credit in an interesting article by J. Shaw in the *L. M. S. Magazine* for July for having invented the ticket and the dating machine now used at all railroad stations. Before his invention "The system of booking passengers was similar to that in vogue with the road coaches, paper tickets having to be written and torn out of a book with counterfoils." In addition, he invented the cases for storing tickets, out of which they come one by one as required, and machinery for printing and numbering tickets. He started in business as a cabinet maker, failed (financially) at that and as grocer, but came to his own as inventor and organizer of the ticket system. When prosperous, he paid all his old debts unpaid when he failed. This worthy Quaker contribution is still being shared by those who travel.

APOSTLE PAUL AT WORK IN JAMAICA

The work of the East Indian Monthly Meeting at Prospect, Port Antonio, Jamaica, is under the direction of Paul Tiranaiesingh, a faithful, consecrated East Indian pastor. Because so few in this community are able to read or write he finds it necessary to teach patiently line upon line and precept upon precept. Some of his daily experiences are here recounted by the missionary located at Prospect.

Once a month, either on horseback or by foot, a trip of seventy to eighty miles is made to other communities. Ten days is spent on this trip, visiting the homes and having services at the barracks, reading, teaching and praying. The extra expense of these itinerating trips is met, as suggested by the Central Finance Board of the Mission, by offerings from the community or church where the work is done. The self-sacrificing spirit of Paul Tirbaniesingh was shown when learning that the Orange Hill Church had not been able to meet all its pledge, he refused to take of their offerings until this was accomplished, preferring to give at his own expense, thus helping to pay their indebtedness.

The Word tells us "that tribulation worketh patience," but in the case of this servant, we have felt that it has worked a double act of patience and liberality. The Tirbaniesingh family had the misfortune this summer to contract typhoid, and two of the boys came down with the fever. This was the cause of much anxiety, distress and expense. But these devoted workers only "prayed more earnestly." The boys were saved and no other members of the family contracted the disease. It was soon after this that I learned because of the added expense, they had not decreased their giving but rather because they had so much to be thankful for, they had increased their regular offering from seventy cents per week to one dollar, and given liberally in their self-denial offering besides.

Hilda, the mother of the four little boys and a baby sister, is a devoted wife and mother. Though her hands are always full, her home and family are always neat and tidy while her face is smiling. Tirbaniesingh is not one always to increase the burdens of willing hands but rather to complain because his wife will not leave some things undone.

One day a little neighbor boy wandered into the home and a few weeks later the mother and all the children had contracted the dread disease of sore eyes carried by the little boy. For a time, it seemed that the mother might lose her eyesight. Everything possible was done for her care, and again the family prayed for her recovery. Then one day the father said, "Yes, yes, Hilda will yet see, for our Father does not do his work half way. She shall be well." And the doctor brought great rejoicing when he reported that she was improving.

It should mean much to you and to me to have the opportunity of sharing with these devoted workers in the building of the Kingdom of God. He is a worker much beloved of his people, for his life speaks as loud as his words. It is not easy to turn men from darkness to light and he needs our prayers. The Women's Missionary Union of New England Friends is making it possible for the Board to provide the support needed for the Paul Tirbaniesingh family. His allowance has recently been increased to $35 a month provided by the Mission. His greatest concern now is for the education of his children, that they may be trained as future Mission workers.

BLOOMINGDALE QUARTERLY MEETING

Bloomingdale Quarterly Meeting was held in Bloomingdale, Indiana, July 27-28, with a good degree of interest manifested in the various departments of work. We were favored in having Charles O. Whitely, secretary of the mission board, present, who brought most helpful messages in the different sessions. In the meeting for worship on Saturday he stressed the thought that only in Jesus Christ are to be found true life and light. The gospel of Christ should be applied to every condition of life, including industry and race relations. In the business meeting he presented by aid of a blackboard facts to show tangible results of Friends work on foreign fields, and stated that native Christians were doing what they could to aid in financing our mission work. On Sunday morning, in a most impressive way, he spoke on the value of invisible spiritual resources as compared to material matters which claim so much of our time and thought. The Quarterly Meeting appreciated his inspiring messages.

In the business session, the following heads of departments of work were appointed for the coming year: Evangelistic, Sibyl Haworth; Religious Education, Leland Chapman; Missions, Leona Stout; Peace and Literature, Rhoda Banta; Prohibition and Public Morals, E. N. Carter; Statistics, Aileen Nelson; Young Friends Activities, Bessie Benson; Bertha Ballard Home, Eva Woody, and American Friends Service Com., Alice N. Maris.

David Day of Westfield, chairman of the Yearly Meeting Committee on Young Friends work, met with local young people on the evening of the 31st. In the peace contest, Sunday afternoon, in which nine boys and girls spoke, the judges awarded first place to Pauline Flock, who will represent Bloomingdale Quarterly Meeting in the Yearly Meeting contest.

MEETING SECRETARIES AT BUCK HILL FALLS

The second annual conference of meeting secretaries and workers was held at Buck Hill Falls over the week-end of July 28th at the invitation of the Foxhowe Association. About twenty persons came to Buck Hill for the conference and the number attending the sessions was usually about thirty, due to the attendance of Buck Hillers invited to sit with the group. The makeup of this small conference was more than usually interesting. In addition to meeting secretaries and workers from both branches of the Society, there were present two pastors, one a member of the Executive Committee of the Five Years Meeting; representatives of the central offices of both branches in Philadelphia; the Executive Secretary of the A. F. S. C.; and a representative of the New Quaker Center for Study and Research. (Successor to Woolman School.)

Although planned as a secretaries' conference, only a few secretaries could get away from their duties such as vacation Bible schools, summer camps and conferences, etc., to be in attendance. The discussions accordingly ranged from the immediate tasks of meeting secretaries to the future of Quakerism in general. The opening session was held around an outdoor fireplace after a picnic supper and get-acquainted social hour. The succeeding sessions, four in number, were held on the breeziest porches available. The general subjects discussed and the openers of the discussions were as follows: Aims and Opportunities of the Local Meeting, Joseph E. Platt; Methods by Which a Meeting May Achieve Its Aims, Foster J. Heacock and W. Glenn Roberts; The Part a Meeting Worker May Take in National Movements, William B. Harvey; The Preparation for Meeting Work, Clarence E. Pickett.

J. Barnard Walton acted as chairman of the group in his usual efficient and self-effacing way. It is impossible even to summarize the results of the discussion. Perhaps the outstanding impression that some members of the group bore away with them was the magnitude of the task facing our Society in its local meetings and the necessity of a trained leadership capable of stimulating and organizing the membership to rise to its opportunity. This leadership should avoid the Scylla of professionalism on the one hand and the Charybdis of mere routine stenographic work on the other. Perhaps the new school under the leadership of Henry T. Hodgkin will be able to point the way. Do we talk too much of "the magnificent opportunity now challenging Quakerism" and too little of the definite tasks facing our particular meetings?

ALEXANDER C. PURDY.

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school
maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

LYNNVILLE NEWS ITEMS

Quarterly Meeting was held at the church Saturday and Sunday, July 20 and 21. Churches represented were Center, Sugar Creek, Black Oak, Searsboro and Lynnville. A basket dinner was enjoyed at the noon hour both days.

Chas. O. Whitely of Richmond, Indiana, acting executive of the Friends Mission Board, was present Saturday and delivered a helpful and inspirational address. Saturday evening a picnic and Young Friends Rally was held on the church lawn. Echoes from the International C. E. Convention at Kansas City were related by Mary Gause, who attended. E. C. Perisho of Oskaloosa spoke in the interest of the Young Friends Conference which is to be held at Penn College at Oskaloosa from August 21 to 25.

Sunday morning, Moses T. Mendenhall, Iowa Yearly Meeting Superintendent from Oskaloosa, delivered an impressive sermon, using the subject "Sowing and Harvesting."

The afternoon service was conducted by the Sunday schools of the various churches. A young people's chorus of fifty voices sang several selections. Joe Spease of Sugar Creek, a young Cleveland Bible School student, told the children a Bible story. The Sugar Creek Male Quartet, composed of Cleon Russell, Rayford Ratcliffe, Wallace Williams and Henry Van Donslaar, sang; Martin Johnson of Searsboro played a violin solo. A gold medal declamatory peace contest was held and Irene Hoskins of Center was awarded the gold medal; Kathryn Macy of Lynnville won second and Edna Hesley of Searsboro third place. A duet by Mabel Williams and Marie Cope concluded the afternoon program.

E. C. Perisho, of Oskaloosa, delivered a splendid sermon to the congregation Sunday evening.

Clifford Meredith resigned from teaching his Sunday school class and with his wife left, July 30, for New York City, where they will sail for Kingston, Jamaica. They will have one day at Havana, Cuba, and expect to be gone about two months on a pleasure and sightseeing trip. While in Jamaica, they plan to visit friends at a number of the Friends Missions schools.

The W. C. T. U. of Jasper County held an all-day meeting at the Friends Church July 31. Unions from Newton, Monroe and Lynnville were present. A luncheon was served the members by the local union. The state plans were presented by Mrs. Frank Coffey of Lynnville, County President, at the morning session. A program and election of officers was held in the afternoon. The county W. C. T. U. resolution was also read and it was decided to send to President and Mrs. Herbert Hoover the part of the resolution which reads as follows: "We commend all officials who conscientiously do their duty and uphold them in their efforts to enforce law and encourage peace, to-wit: President and Mrs. Herbert Hoover for the efficient manner in which they have stood by our laws in dealing with the liquor traffic."

PASADENA PERSONALS

A Junior Class of the city-wide Vacation Church School, with enrollment of thirty-eight, was conducted at the Friends Church for five weeks, closing July 26 with a picnic in one of the city parks. On the evening of the 25th the children gave a program of songs and exercises in the church auditorium, when white, negro, and Japanese boys and girls took part very creditably. The two principal teachers were provided by the Pasadena Board of Religious Education. Assistants from the church were Catherine Johnston and Catherine Wollam.

On July 14 Friends Church had charge of the evening union outdoor service in Memorial Park. Edwin McGrew's searching address was on the theme, "The Great Teacher and a Great Program."

Herbert V. and Madaline Nicholson of Mito, Japan, are spending a few weeks among relatives and friends in Pasadena before starting to drive across country to Philadelphia. Yuri Hirakawa, daughter of S. Hirakawa, of Toyko, is with them and hopes to secure additional kindergarten training during her year in America. Herbert Nicholson spoke most interestingly at Friends Church on the evening of August 4, first to the Christian Endeavor Society, and later to th whole congregation.

Dorothy Pitman of Friends Mission Wyandotte, Oklahoma, made a vacatio trip to the coast in company with he parents and sister from New Englan and was welcomed at Friends Churc Pasadena, on August 4. She gave th congregation a brief glimpse of condi tions among the Indians about Wyan dotte.

Anna Doan Stephens attended the Mis sionary Education Conference at Asilo mar, near Monterey, Calif., early in July as one of the faculty, being instructor i story telling.

NEBRASKA YOUNG FRIENDS

A Young Friends Camp Conference o Nebraska Yearly Meeting was held, Jul 11-14, in Young's Park, near Creighto Nebraska. This park is a very fine plac for such a conference, having a fe cabins and a cooking cabin also. Ther is plenty of room next to nature for fin inspirational meetings. Another featur is plenty of spring water available.

About twenty-five young Friends with in a radius of 150 miles were present a the first Vesper meetings; several mor came later.

Vital topics which were presented an discussed were: "What It Means to B a Quaker," by President Carrell of Ne braska Central College; "The Youn People's Part in the Church of Today, by Walter H. Wilson, Superintendent o Nebraska Yearly Meeting; "Restorin the Home," by De Ella Newlin, pasto of the Friends Church at Spring Bank "The Church Has Need of Every Gift, by Bessie Franc Brown, a missionary t China; "The Claim of Advanced Educa tion," by President Carrell; "The Futur Church," by Walter Wilson. "Relation of Boys and Girls," discussions led b Guy W. Solt and Golda O. R. Carrol respectively.

By the aid of these Conferences man young people are returning to their re spective churches better prepared t carry on their part in church work.

NEWS OF OUR MEETINGS

Ellison and Harriet Purdy have re turned to Minneapolis, Minn., after thre or four weeks with their son, Alexande Purdy, and his family at Buck Hill Falls Pennsylvania, where they had many in teresting experiences. Minneapolis C. F Society meets during the summer at th homes of the members. Pleasant socia gatherings, as well as instructive an helpful meetings, result. The society i fortunate in frequently having guests o various nationalities from the Cosmopo itan Club of the University of Minnesot Anne B. T. Howard and children, o Wheaton, Illinois, were early summe

guests and Mrs. Howard addressed the mid-week meeting on their experiences as refugees in China. Dr. Clotilde Pretlow, of Nebraska Central College, is attending summer school at the University of Minnesota. Grace Elliott and daughter, Elizabeth, of Nebraska, attended Minneapolis Meeting August 4, and Mrs. Elliott spoke to the children.

* * * *

At East Parsonsfield, Maine, on Wednesday, July 24, Phebe L. Pope (known to most Friends as Aunt Phebe) celebrated her eighty-fifth birthday. A surprise party was given her by friends of the community. They gathered at 2 p. m. with expressions of love and good wishes. A treat of ice cream and cake was served and singing and story telling helped to make the occasion a joyous one. Aunt Phebe is a radiant Christian and has kept the flag of Jesus flying when others would have given up in despair. She is loved by all, particularly by the Friends at East Parsonsfield.

* * * *

Winneshiek Quarterly Meeting was held at Hesper, Iowa, July 26-28. It was a time of great blessing and fellowship. Friends were especially favored in having three women outside of the Quarterly Meeting bring messages in the "Love of the Gospel." Carrie A. Butler spoke Saturday and Sunday mornings to the edification of the church. Blanche E. Conover gave interesting messages in regard to the work in Africa. Mrs. Conard of Grinnell, Iowa, spoke in the interest of Peace which was much appreciated. Weather and roads were good, which made it possible for a good number to be present from several meetings.

* * * *

While Kansas City Friends have been getting along without a permanent pastor, it is fratifying to know that the work is moving forward. The Meeting is being acceptably served by Calvin B. Moody, a retired Congregational minister, who has lived in Kansas City for the past fifteen years. The Meeting carries practically no debt and recently raised nearly $300 for painting and repairing the church. The Pastoral Committee is united in feeling that the next pastor should be a young man with considerable training, who is willing to begin at the bottom and work up. The opportunity in the community was never brighter than at present.

* * * *

Charles N. Franklin of the Greenfield, Indiana, Friends Meeting, was the speaker at the Union Service held at the Bradley M. E. Church, Sunday evening, August 4. The text, "At evening time there shall be light," was developed in a masterly manner and listened to by a large and appreciative audience. Charles Franklin is resigning as pastor of the Greenfield Meeting to accept the position of executive secretary of the Methodist Episcopal Church of Irvington. Members of the Meeting, while they are glad, this opportunity of service has come to the Franklins, are loath to lose them as pastors. During their stay in Greenfield they have been active in every forward movement, not only of the churches, but in schools, civic affairs, and the good of the community in general. He has been one of the most valued members of the Ministerial Association, and without exception the ministers of the city expressed their sincere regret that he is to sever the intimate associations that have been so pleasant at all times.

* * * *

Orin and Oshea Hutchins, who have been serving the meeting at Sawyer, Wisconsin, as pastors, the past two years, have accepted the pastorate of First Friends Church at Alliance, Ohio, and will be located at 232 Park Avenue after September 1st. During their stay at Sawyer they have been used to help the meeting at that place over a very critical period, while they themselves have received much physical benefit, besides enjoying splendid fellowship and renewing acquaintances of other days. Allen and Azetta Reynolds of Mt. Pleasant, Iowa, will serve the meeting at Sawyer the coming year.

* * * *

Durham Friends Meeting, Maine, is observing the One Hundredth Anniversary of the building of its Meetinghouse during the coming Quarterly Meeting sessions, August 31 and September 1. Saturday afternoon at 1:30 (E. S. T.) there will be held a re-dedication of the house to the purpose of the original builders. The program will include a meeting for worship based on silence, a dedicatory message and prayer, the reading of a history of Durham Meeting, and the planting of English Ivy, secured from Durham, England, on the east and north sides of the Meetinghouse. Friends are cordially invited to attend these exercises, and the sessions of the Quarterly Meeting. All who wish entertainment are kindly requested to correspond with Thelma A. Griffing, Brunswick, Me., R. F. D. 4, as soon as possible.

* * * *

Harry R. Keates has been confined to his home in Pasadena, California, by illness for a few weeks and unable to continue as supply pastor of Los Angeles meeting. Tilman Hobson who was ill for some weeks at his Pasadena home has recovered sufficiently to get out occasionally, and attended Pasadena Quarterly Meeting July 27, at Bethel, Long Beach.

* * * *

Owing to the continued illness of its acting pastor, Harry R. Keates, First Friends church of Los Angeles (situated at 950 W. Seventeenth Street, corner of Toberman) has had a sermon each from three outside preachers. On July 21, Frank W. Dell, superintendent of California Yearly Meeting, spoke on "Good Citizenship" (Isaiah 32); on July 28, J. Edgar Williams of Kansas City, Mo., spoke on "I Am The Way" (John 14:6), and on August 4, Clarence McClain of Whittier College spoke on Luke 24:13-35 inclusive. On September 1st, the new minister, Ernest R. Lamb, will take up the work in this church.

* * * *

On Saturday, August 3, at East Parsonsfield, Maine, a church fair was held in the Grange Hall. The women of the "Weekly Bright Hour" were in charge, selling the many articles made by them during the past months. This group is an active one, and its activity was shown in splendid fashion at the fair. A fancy work booth was an attractive feature. It was prettily set out, and at the end

MAN'S SOCIAL DESTINY

BY CHARLES A. ELLWOOD

This powerful book by a distinguished social scientist presents a thorough study of present-day social pessimism. The author then shows the resources of mankind which must cope with these problems. Charles Clayton Morrison says of the book: "It comes at the dawn of a new era for civilization and will do much to usher it in. The author seems to begin at the beginning of the whole problem, and he ends with Christ."

Price, $2.00

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street Richmond, Indiana

of the sale only four articles were left. The sale of cakes, candy and ice cream helped to make the fair a success. Supper was served, after which a brief entertainment was given. The results of the sale amounted to $50, which is very gratifying and will be devoted to Christian service.

* * * *

Thos. K. Matthews, the new pastor of Bethel Friends church, Long Beach, California, was given a reception on the evening of August 2 at the church, Tenth and Gladys Streets. The program consisted of music, speeches and refreshments. Lindley R. Wells, the former pastor for many years who resigned, will remove to Oakland.

* * * *

Alice W. Jones, since 1903 associated with the Friends Ram Allah Mission, lately succeeded as principal of the Girls' School by Mildred E. White, is returning to the homeland for an indefinite period of rest and recuperation. She is expecting to sail on the "Explorer" of the American Export Line about August 18. She will be accompanied by Wadea Tarazi, one of the teachers of the Friends Boys' School, who has a scholarship at Haverford for the coming year. She will also be accompanied by the young American wife of a former Ram Allah boy now living in the States, who has been visiting her husband's people in Ram Allah.

BIRTHS

HASLAM — To Lawrence and Lillian Haslam, Vassalboro, Maine, March 12, 1929, a daughter, Joyce Edna.

HENDERSON—To Herschel C. and Lucy E. Henderson, Waltham, Mass., July 10, 1929, a son Herschel Bradford.

SELLECK — To George and Florence Selleck, of Lincoln, Virginia, at the Garfield Memorial Hospital, Washington, D. C., July 26, 1929, a daughter, Roberta Gifford.

TOWLE—To Ralph W. and Grace G. Towle, Winslow, Maine, May 9, 1929, a son, George Ralph.

DEATHS

BLIZZARD—At the Emanuel Hospital, Turlock, California, June 16, 1929, Evangeline Harper, aged 73 years. A native of Butler County, she spent most of her younger years in Iowa, at New Providence and Iowa Falls. In 1877 she was married to William Anderson Blizzard and ten years later they came to California, where they attended the Elmodena and Alamitos Meetings. In 1912 the family moved to Denair, where Eva Blizzard has been a most devoted and faithful member. In 1927 she and her husband celebrated their golden wedding. She was preceded to the homeland by two sons, and is survived by her husband and their children, Walter H., Adrian T., Frank A., Harry H., and Mrs. Ora M. Helderly.

NEELLY—In a hospital at Newton, Kansas, July 21, 1929, Ruth W. F. Neelly, wife of Archie J. Neelly, and daughter of Edwin and Maggie Fankhauser, pastors of Glendale Friends Church, in her 23rd year. Born at Haviland, she graduated from the Academy in 1925 and taught school until a year ago, when she was married. She led a consistent Christian life, zealous in the work of the church, being especially gifted in song. The husband and little son, her parents, a brother and three sisters, survive her.

STANLEY—At Joplin, Mo., July 3, 1929, Joseph H., son of Ansalom and Phebe Stanley, in his 84th year. Born at Salem, Iowa, he was a lifelong member of Friends and an active worker in the church. He is survived by his wife, Phebe J. Stanley, four daughters and one son, twenty grandchildren and four great-grandchildren, four sisters and five brothers.

MARRIAGES

BIEBER-WAGAMAN — At the Friends Church, Lynnville, Iowa, August 1, 1929, L. Willard Reynolds, minister, Minerva Wagaman and C. Leonard Bieber, of Reinbeck, Iowa. Both are graduates of Cornell College, Mt. Vernon, Iowa, and they will reside at Mapleville, Illinois, where the groom has a coaching position in North Central College.

MACY-HOLDSWORTH — At the Friends Church, Lynnville, Iowa, July 15, 1929, Juanita Holdsworth and Loring K. Macy, a graduate of Iowa State College. L. Willard Reynolds, minister.

BUNDY-LADD — At First Friends Church, Pasadena, California, July 26, 1929, Margaret E., daughter of Wilson F. and Nellie E. Bundy, and Paul B. Ladd of Sierra Madre, California, Edwin McGrew, minister. They expect to spend the coming year at Moody Institute, Chicago, preparing for Christian work.

DAILY BIBLE READINGS

Lesson for Aug. 25: Rebuilding the Temple. Ezra 3:10-13; 6:14-16; Psalm 84:1-4.

Golden Text: I was glad when they said unto me, Let us go unto the house of Jehovah. Psalm 122:1.

M. The Altar Set Up. Ezra 3:1-7.
T. The Temple Foundations Laid. Ezra 3:8-13.
W. Opposition of Enemies. Ezra 4:1-6.
T. Enemies Aiding. Ezra 6:6-13.
F. The Temple Completed. Ezra 6:14-22.
S. The Purpose of the Temple. Mark 11:11-18.
S. Love for God's House. Psalm 122.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Western: Plainfield, Indiana; August 19; Albert L. Copeland, Paoli, Ind.

Ohio: Damascus, Ohio; August 20; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; August 27; S. M. Hadley, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 30; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 15; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 11; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Reading, Pa.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

"OUR LEGACY"

The play written by Josephine Rhoades Davis for the Edmundson-Fox Memorial at Hertford, North Carolina, has been bound in an attractive booklet; showing scenes on the Causeway and the Old Float Bridge used for many years for crossing the Perquimans River; can now be secured from F. H. Nicholson, Chm. Greensboro, N. C. Price 25c.

FOR RENT

Seven-room house with garage, near Earlham College. Address J. A. Henley, 341 College Avenue, Richmond, Ind.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. H. R. Keates, Minister.

THE NICHOLSON PRESS

FOUNDED 1870 Nicholson PRINTING COMPANY RICHMOND, IND.

26-28-30 N. NINTH ST.

Commercial Printers and Binders

PUBLICATIONS

Printers of The American Friend